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A workshop was held in Gettysburg, Pennsylvania, to determine how the Lutheran Church might best serve the rural nonfarm population of the Northeast. Some of the topics discussed were: (1) the rural nonfarm family, (2) community development, and (3) serving a heterogeneous population. Attention was focused on psychological problems that can develop from escapism from a city situation, prejudice toward racial and religious groups, and prejudice of natives regarding newcomers. Some of the suggestions for pastors in coping with community and individual problems were: (1) be informed, (2) interpret social change, (3) make the Gospel relevant, and (4) be part of the working team. (RH)

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NEW THOUSANDS IN TOWN AND COUNTRY

*Concern
of the
Church*

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THE CHURCH'S CONCERN FOR COMMUNITIES WITH A RURAL NONFARM POPULATION IN THE NORTHEAST U.S.A.

REPORT OF A WORKSHOP HELD AT

GETTYSBURG COLLEGE
GETTYSBURG, PENNSYLVANIA

JUNE 27-29, 1961

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PUBLISHED BY

Church in Town and Country
National Lutheran Council
327 South LaSalle Street
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1962

Foreword

The general trend for farm population to gravitate toward metropolitan areas has sometimes obscured the counter trend of urban population into the rural areas near cities and towns.

The Northeast Conference on the Rural Nonfarm Population held at Gettysburg College, Gettysburg, Pennsylvania, June 27-29, 1961, focused its attention on this rapidly growing segment of population which is filtering out from urban areas into the open countryside.

In placing emphasis on the rural nonfarm population, the conference wrestled with one of the dramatic changes emerging on the rural scene. By bringing together church administrators, university sociologists, extension personnel, government officials, and planners, the conference pioneered in an area of co-operation and communication which needs to be amplified and developed in the future.

The participants spent several days in probing for information concerning the rural nonfarm situation. They realistically faced the implications for the ministry of the church to these people and recognized the need for further co-operation between the church and community and governmental agencies in serving them.

The probing conference of Gettysburg will have achieved success when its new insights issue in accelerated action in the outreach of the church to the rural nonfarm people of America.

--Robert W. Long

Introduction

The first part of this report presents the findings of the six workshop groups as edited by George A. Van Horn.

Working papers, written by the key resource personnel and summarized by them at the workshop, constitute the second part of the report.

The provocative devotions by Dr. H. Conrad Hoyer and the Reverend Gerald C. Daniels are included for these reflect both the intent and the spirit of the workshop.

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Tuesday, June 27

1:00 p.m. - Devotions.................Dr. H. C. Hoyer

1:15 p.m. - Introductions...........Dr. E. W. Mueller

1:30 p.m. - Discussion of RESULTS OF INTERVIEWS..........by Participants

2:15 p.m. - Report of Discussion Groups to Total Assembly

3:00 p.m. - BREAK

3:15 p.m. - PURPOSE OF THE CONFERENCE...........Dr. E. W. Mueller

3:40 p.m. - THE RESPONSIBLE CHURCH IN THE TOWN-COUNTRY COMMUNITY........Dr. Johannes Knudsen
- Dr. A. J. Seegers

Paper to be discussed by..................Dr. E. W. Mueller

4:00 p.m. - SOCIO-ECONOMIC CHANGE IN RURAL SOCIETY..Dr. John B. Mitchell

4:20 p.m. - THE PEOPLE IN TOWN-COUNTRY COMMUNITIES

--Stable and Declining Communities.........Dr. J. H. Copp

--Rapidly Growing Communities.......Dr. W. C. McKain

5:00 p.m. - VALUES AND GOALS IN RURBAN SOCIETY......Dr. Francena Nolan

6:15 p.m. - DINNER

PROGRAM

Tuesday, June 27

7:45 p.m. - PANEL DISCUSSION-Dr. T. E. Matson, Chrmn.
--Dr. J. C. Frey
--Dr. John Harvey
--Mrs. Louise Kilpatrick
--Dr. B. B. Maurer
--Rev. Alexander Shaw

Wednesday, June 28

8:45 a.m. - Devotions.................Dr. H. C. Hoyer

9:00 a.m. - GENERAL SESSION

9:30 a.m. - WORK GROUP SESSIONS

12:00 noon - LUNCH

1:30 to
5:00 p.m. - WORK GROUP SESSIONS

6:00 p.m. - DINNER

7:30 p.m. - RESPONSIBLE CHURCHING OF THE COMMUNITIES WITH A GROWING RURAL NONFARM POPULATION
--Dr. Donald Houser
--Dr. H. C. Hoyer
--Rev. L. W. Lykens
--Dr. R. W. Long
--Rev. C. H. Mencer
--Dr. J. D. Reber
--Dr. M. L. Tozer
--Dr. E. W. Mueller, Moderator

8:30 p.m. - WORK GROUP SESSIONS

Thursday, June 29

8:45 a.m. - Devotions.............Rev. G. C. Daniels

9:00 to
10:45 a.m. - REPORT OF WORK GROUPS IN GENERAL SESSION

11:00 a.m. - GEOGRAPHICAL AREA MEETINGS

12:00 noon - CLOSING & LUNCH

INITIATING COMMITTEE

Rev. E. J. Bartell, ALC
Rev. L. S. Bell, ULCA
Rev. A. R. Burkhardt, ULCA
Rev. T. A. Gustafson, Aug.
Dr. K. S. Henry, ULCA
Dr. B. B. Maurer, ULCA
Rev. A. F. Messersmith, ULCA
Rev. D. L. Scharf, ULCA
Rev. H. A. Tegtmeier, ALC
Dr. R. L. Winters, ULCA
Dr. E. W. Mueller, NLC

PLANNING COMMITTEE

Rev. G. C. Daniels, Aug.
Dr. B. B. Maurer, ULCA
Dr. E. W. Mueller, NLC
Dr. R. L. Winters, ULCA

RESOURCE PERSONS TO PLANNING COMMITTEE

The Pennsylvania State University Staff

Dr. H. J. Bonser
Dr. R. C. Buck
Dr. J. H. Copp
Dr. J. C. Frey
Dr. M. E. John

U. S. Department of Agriculture
Federal Extension Service

Mr. P. S. Aylesworth

Findings Edited by

Mr. George A. Van Horn
Associate Editor
College of Agriculture
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A Definition

The Community[+]

John B. Mitchell[*]

What is a community? People are so mobile today that it is more difficult to define community than formerly. There is greater interdependence between communities. People can work in one community, live in another, and purchase their food, clothing, and other items in a third. The concept of an easily identifiable, self-sufficient community wherein all needs and services are provided is not as appropriate under modern conditions.

The traditional definition of community consists of people having a sense of belonging together and of sharing a common interest in various segments of everyday living in this area. The people, through a complex of social relations, have organized ways of achieving goals they consider worth-while. They identify with this particular geographic area and have a name for it. All or most human needs can be satisfied within a community. A community is thus a complex of economic and social services, facilities, and organizations.

No single service will define a community that will be appropriate for all purposes. Boundaries of a community are not precise, but general. A community spills over civil boundaries and includes both town and country. School districts, political units, and trade areas are inter-related parts of the community. These areas of interest and services usually blend and overlap.

A description of a town and country community illustrates a sort of ideal-type definition of community. Interests and activities center around a

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[+] The writer wishes to acknowledge the constructive comments of colleagues Dr. Wade H. Andrews, Bond L. Bible, and Robert M. Dimit.

[*] Associate professor and extension rural sociologist, Department of Agricultural Economics and Rural Sociology, The Ohio State University.

municipality or town of several thousand people. These townspeople, those in small satellite villages, and those in the open country, both farm and nonfarm who identify with the area, share a community of interests. They have a common interest in various aspects of everyday living: community events, family living, schools, churches, local government, and other services. They pay their taxes and send their children to schools in this community. Residents satisfy most of their needs within this area.

It is the blending, the overlapping of services, and the fusing of interests that add to the problems of changing communities. Greater interdependence between communities, coupled with a mobile population, increases the difficulty of maintaining common interests and a sense of identity with a particular community. Without the latter two it is difficult to get people to work co-operatively on a project or take concerted action to meet a community need.

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Selected References

Hillery, George A. Jr., "Definitions of Community," Rural Sociology, Vol. 20 (June 1955) pp. 111-123.

Sanders, Irvin T., The Community, An Introduction to a Social System. New York: The Ronald Press Co., 1958.

Smith, Mervin G., Editor, Adjustments in Agriculture - A National Basebook, Ames, Iowa: Iowa State Press. Cf. Chapter 11, "Adjustments in Community Facilities Taking Place and Needed," by Olaf F. Larson and E. A. Lutz.

Responsible Churching of Communities With a Growing Rural Nonfarm Population

Lutheran churches in rural nonfarm areas have been urged to appraise their image in the community.

"We must keep pace with changing society by making use of all resources available to us" is the recommendation of over seventy churchmen, social scientists, educators, and state government officials who met at Gettysburg College in Pennsylvania in June, 1961.

Termed a "background session for future decisions," the meeting was sponsored by the Church in Town and Country, National Lutheran Council.

The conference theme centered around responsible churching of communities with a growing rural nonfarm population. Suggestions were made for future study and possible action by Lutheran churches wanting to serve people residing in the country but working in occupations other than farming.

Six workshop groups concentrated on (1) the rural nonfarm family; (2) community development; (3) church planning; (4) serving a heterogeneous population; (5) communicating the image of the church; (6) the parish in a mobile nonfarm society.

THE RURAL NONFARM FAMILY

This work group defined the nonfarm family as "the unit living under one roof, whether an individual or two or more people, who do not operate the farm nor do farming as their major source of livelihood." The term "rural nonfarm" includes nonwhite as well as white people.

Rural nonfarm people were described as 1) the city dweller gone rural, 2) the nonfarm dweller with rural backgrounds.

Nonfarm families were divided into three categories:

a) retired persons with grown-up children;
b) successful business and professional families with growing children;
c) blue collar and lower status white collar families.

Problems of retired persons

Social problems for retired persons with grown-up children include lack of services such as barber, dentist, doctor, and shopping facilities. There is also a lack of social centers such as country clubs, veterans' organizations, etc. Separation from grown-up children was cited as a problem for retired people.

Lack of church affiliation and identification are other problems, as is the lack of communication in the rural community due to widely varied educational and cultural interests. These problems often result in lack of interests and associations with native families.

Problems of business and professional people with children

Schools are a primary problem when new people want better facilities and systems while natives are willing to "make-do." Tension is often increased between newcomers and natives with the advent of higher taxes necessary for more and better schools.

Social organizations for children--scouting, 4-H, FFA, FHA, etc.--undergo competition previously unmet. Tied in with this is a need for planned summer recreation programs, previously on a small basis or nonexistent. These situations produce socio-economic tensions for both youth and adult organizations. For many persons the value system is changed as a result of new home and new community situations.

Problems of Blue Collar and Lower Status White Collar Families

The absentee father commutes to work, leaving home early in the morning and returning late at night. In some cases the absentee father returns home only on week ends or at less frequent intervals. This leaves the children fatherless for periods of time. The wife then fills the role of both mother and father.

Equally serious, it was felt, are situations encountered by families living in mobile homes (trailers). Mobility may create reoccurring problems in adjustment to new friends, schools, and communities.

Speaking from experience, many conference delegates claimed it is difficult for the church to minister to persons living in mobile homes. Church membership, religious education, and counselling are practically impossible under some circumstances of mobile living, it was stated.

In homes where both the father and the mother work, there may be problems of homemaking and rearing children. Where the man and the wife work during different shifts, children may live under a parentless atmosphere.

The work group session on the rural nonfarm family believed there may be psychological problems among these persons, or groups, developing around:

1) Escapism from the city situation;
2) Prejudice toward racial and religious groups;
3) Prejudice of natives regarding newcomers.

The Role of the Pastor

The primary task of the pastor, it was agreed, is to teach and to preach the Word of God in all its truth and purity and to administer the Sacraments.

It is essential that the pastor establish good relationships with the people of the area.

His other responsibilities can be summarized as follows:

..Introduce newcomers to the resources of the parish.
..Inform newcomers as well as natives of all available resources in the community.
..Lead others to assume their responsibilities in the community.
..Serve as an example to others through his own living.
..Receive and give transfers of membership to those coming in or going out of the community.
..Enlist the assistance of long-time residents in calling upon newcomers.

The Role of the Congregation

1) Demand and see to it that adequate facilities are available for the various phases of church work.
2) Extend itself through friendship and Christian love to newcomers.
3) Arrange for an emergency need committee, where advisable, to help newcomers.
4) Resist pressures of materialistic competition.
5) Assist the pastor in the visitation of new people, with special thought and consideration for the elderly and the confined.
6) Give the pastor necessary clerical and office assistance.
7) Conduct family fellowship activities instead of family-fragmented organizations.

The Nonfarm Resident with Rural Background

Although most time and effort was placed on the rural nonfarm family, it was noted that nonfarm residents with rural backgrounds are accepted by farm people--while nonfarm people are not.

This type of person, it was believed, might find problems retaining the values (traditions) of the rural background.

Like people in all retired groups, these persons need social outlets.

Available Resources

It was deemed very important for rural nonfarm families to become aware of the resources available. The following were suggested:

Welfare agencies of county and state
Social service of churches, e.g. Lutheran Social Service
Public school night courses
Red Cross and Heart Association
Professional men, i.e. doctors, lawyers, district attorneys, editors
Community, county, and state planning committees or boards
Veterans Administration services
Service clubs for specific areas
Surplus food distributors
Agricultural Extension Service of Land-grant Universities
Salvation Army
Community Chest and United Fund
State hospitals and county or local Mental Health Association
Penal institutions and parole boards
Visiting Nurses' Association
Cancer Society
Leagues of Arts and Crafts for teaching and selling of products made by older citizens
State rehabilitation services
Council of Churches departments

Values of Rural Nonfarm Families

Various reasons account for decisions of urbanites to move into rural nonfarm areas. The committee felt many decisions were based on anticipated, not actual, situations.

Frequent reasons for moving from urban to rural nonfarm situations were listed:

Improve family life
Spacious freedom
More privacy
Less noise
Freedom from temptations of city life for children
Improved environment for youth training
Escape from racial problems
More economical living
Put farm into production if job were lost
Fulfillment of lifetime dream to watch things grow
Remove restrictive regulations of city; e.g., moving car at certain hours, curbing dog, etc.

Values of the Church and the Community Within the Community

The work group felt that the community, together with the church, would have values entering and influencing the lives of rural nonfarm families. Points deemed worthy of consideration were:

- Awareness of the love of God
- Honesty, integrity, and respect
- Parental authority
- Parental love--awareness and experience of it
- Monogamous marriages
- Faithfulness or fidelity in institution of marriage for continued strengthened family relationships

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COMMUNITY DEVELOPMENT

The Community Defined

The work group defined a community as "a locale, a general geographic area in which the people have a sense of belonging." A community, it was agreed, has a sharing in communal interest, in community affairs. The interest is shared through activities such as service clubs, fire company, church, local sports, schools, local politics.

A community is not to be identified with a neighborhood, it was pointed out. A neighborhood provides a limited interest center with only a few services.

A sense of belonging was described as vital in a community. Working as a unit, a real community can bring about desired change. On the other hand, tensions are created in static communities where changes are made through relocation of schools and business centers in new but adjacent areas.

The work group pointed to a basic conflict between the sociologist's definition of community and the social planner's. The latter considers the community to be an area dominated by a local school. Planners, it was felt, think of the community as "neighboring together."

Promoting the Identity of the Person with the Community

Old community patterns are being broken down. This challenges the church to create a sense of community and an identification with the people of the area.

Normally, the individual is accustomed to maintaining relationships beyond the family. Nonetheless, planners find it difficult to motivate people who have no sense of identity and unification. Such persons or families are "fragmented" in interests--such as father going golfing, mother to the club, the children out for a ride. In these situations, the school becomes the sole center of identity.

Community agencies, the church in particular, must reach out to help people who lack feelings of identity and unity. In some instances the mental and social health of the individual is at stake.

Certain segments of communities are segregated in terms of social status, it was pointed out. People in these segregated sections are ignored in community planning except for donations. One of the church's objectives must be to break through the barriers of these socially segregated groups.

Role of the Pastor in Community Development

The pastor's role is often conditioned by the "image" the congregation has of him. There is the image the older residents have of him; there is the image the new nonfarm residents have of him; there is the image his denomination has of him; and there is the image he has of himself.

These images produce a wide variety of role-expectations of a pastor. Where these role-expectations are in unity with the image the people have, there is harmony. Where there is divergence with the image, there is conflict. The pastor also has a personal conflict--he has to meet the needs of these people and yet be himself.

It was also brought out that a pastor joins community organizations primarily to explore solutions to problems--not to take on additional responsibilities.

The pastor and lay leaders should constantly be searching for unused resources in the congregation that can be put to work to develop the total service of the church.

Need for "Identity" and "Communication"

The church should play its proper role in community affairs, it was affirmed. This action, it was felt, would help people whose church ties are still far away.

Getting into "family-life-cycle" relationships, from children to oldsters, was suggested as a method of meaningful communication. Couples with children are predominant in rural nonfarm areas and life cycles are important.

Why not a series of family nights? The church hall can become a center of community activity. Well planned family nights have something for every age group. The church should be emphasized as a center of the community.

Encouraging a congregation to be receptive to newcomers and helping newcomers find status in the community requires more than shaking hands. This requires small fellowship circles. The problem is that few churches have learned to be effective in working with small groups.

An example was mentioned of a Cleveland church of 5,000 members which has become effective in small group work. Couples clubs, 10 couples each, help each other in primary group relationships. There are groups for children, young people, young adults, etc.--and study groups.

Available Resources

There is a wealth of resources available to aid in community development. It is often more effective to have an outside agency tell church people what is happening than for the minister or a synod to do it. For example, a multiple-parish group may heed more readily the advice of a land-grant college expert on social and economic matters than someone from a church agency.

Local planning committees should be consulted in preparation for church location and relocation, for their wealth of information on population trends, road construçtion, housing, etc.

The church should use qualified laymen to speak on issues involving Christian conscience. The Christian conscience must be a part of everyday life;

if it is not, it ceases to be a Christian conscience. How many hours do we give for Christian education compared to watching television? A one-hour church contact a week is not enough. Church members need to be better informed if they are to become involved in community action. One answer is more adequate use of informational resources.

Stewardship of Land

There is a need for changed emphasis from the familiar stewardship of farm soil. Land today is needed for recreation, water, space for expansion, for services that urban people expect, for future heliports. We must enlarge our emphasis beyond soil stewardship, beyond decline of farm rental areas, beyond erosion, etc., to include these new emphases.

In some communities there is a desire on the part of individuals to keep new people out. Since they require a certain type of housing, married couples with small children are shunned.

Many planning problems could be solved if there were revisions in our tax structure. Where does the church stand on this? Do Christian people have the right to be silent when others establish restricted communities? Planning must be a give-and-take proposition.

There is also a stewardship of land with reference to new highway planning. If people would meet in advance with planning commissions with their problems, many unfortunate situations could be avoided. The church must speak to the conscience with reference to new road building. Secrecy in highway planning has been necessary to prevent land inflation.

The need for aircraft facilities in rural communities is a reality. Planners must deal with the problems of service (maintenance) as well as noise and air crashes. Conservation of wildlife is another area which needs more study.

The whole area of the ethics of taxation or lack of taxation of church-owned property needs to be studied. Efficient use of land affects the welfare of all peoples. Planning for the best use of land is both personal and social.

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CHURCH PLANNING

The purpose of church planning is to achieve an effective witness by the church in the community.

Problems in Church Planning

Recent studies by sociologists point out that approximately half of the rural nonfarm people are unchurched. Of the unchurched members, about 40 to 60 per cent are active. Studies show women are generally more active in rural church programs than men.

Lack of visitation of unchurched persons (both natives and rural nonfarm) was described as a serious problem of the church in town and country.

Equally crucial, it was held, is the attitude that migrants in rural slums are "not our kind of people." Migrants, in turn, may think of the church as just another organization. They may be unaware of the relevance of Christian faith and may even be hostile to it. This raises the question of the relevancy of the church program--the sermon, the liturgy, the parish education program, evangelism--in reaching people.

Attention was called to the large number of small, inadequate churches. The committee on church planning felt that an increasingly urban-oriented nonfarm resident will not respond to such church programs. Along with this is the inability of small churches to support the type of manpower (pastor) necessary to meet the needs of nonfarm people.

There is a need, it was agreed, for continuing education for pastors to develop an understanding of the community and society in which he ministers. The church in town and country must have pastors who are sensitive to rural nonfarm needs.

There is the danger of a distorted image of church work on the part of laity. This may be found, for example, where a person's reputation is based upon ability to "make the best meat loaf" for church suppers. This type of image shows a need for laity training.

An equally important problem is the limited use made of lay people, especially in decision-making and planning.

Resources Available

Connecticut was discussed as a working example of regional planning. The population of this state is predominantly urban oriented. Connecticut is divided into 15 "regional communities" of which 5 have operational planning agencies.

From this type of planning, the regional community is emerging as a new socio-economic planning unit. Regional community populations vary in Connecticut with the capital "community" including about one-half million people.

The functions and objectives of these regional communities is to make land-use studies, suggest zoning restrictions and zoning changes (enforced by towns), and forecast population and land use. The forecasts are relatively accurate for 10 years, less accurate for 20 to 25 years.

Public utilities in the absence of regional planning were listed as potential resources for church planning. Telephone companies, for example, usually employ professional planners.

State universities offer planning resources. Listed was the University of Minnesota study initiated by the church groups, available to all churches. The conference on church planning at the Pennsylvania State University is another example.

An additional resource for church planning is the Rural Areas Development Program in the U. S. Department of Agriculture.

Census data is available at cost from the Census Bureau.

Planning by the Churches

Experience of the Pennsylvania State Council of Churches was cited. This Council has a Division of Missions with six regional committees made up of representatives from judicatory units of the participating denominations.

Applications for new church locations are studied and passed upon by a subcommittee. Thus far this procedure is used only for new church locations or relocations. The program is starting on consolidation, mergers, and withdrawals.

The operation is based on a working ecumenical spirit. There is some lack of confidence due to limited experience and limited knowledge of each other as a group.

The Planning Process

Tools of the regional planner, with the help of resource persons, are 1) zoning, 2) placement of public buildings, and 3) location of highways and buildings. The only comparable one of the above tools at the disposal of church planners is No. 2, the placement of church buildings.

In planning, goals must first be established. Relevant factors to study include lay of the land, existing land use, people involved, and costs. Then planning should proceed to formulation of a master plan and the execution of this plan.

Successful church planning at the local level has been effected in Pennsylvania it was announced, using the following working model in the process of institutional change:

Steps in change (stages of process)

1. Initiate approach to change
2. Establish relationships
3. Study and diagnose the problem
4. Make a decision (weigh alternatives, establish goals)
5. Implement action
6. Achieve an ongoing terminal relationship

This process involves the interaction of pastor, congregation(s), synodical representatives, and neighboring congregations.

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SERVING A HETEROGENEOUS (DIVERSE) POPULATION

The parish is a part of several communities, in many instances, and has a responsibility to all these communities, declared this workshop group. If spiritual life is basic for all, then the church will best serve its purpose by ministering to spiritual needs. This will equip individuals to live in any and all of their communities of interest with "light" and direction.

Describing a Community

There seem to be no clearly definable community lines. There may be several communities of interests in a given geographical community. The idea of community also needs to be larger in scope than in the past. What was once called community might better be called neighborhood and the town community be given a larger connotation.

One way of defining the community is in terms of the area which provides the services that people need. In many places all community interests have broadened out except the church. Communities have several dimensions and we should not think in terms of one community. The idea of concentric circles may best describe the relationship of the various communities--or another way is in terms of overlapping elipses.

Type of Heterogeneous People

The group used the sociologist's classifications for people in rural nonfarm areas; namely, 1) city dwellers gone rural, 2) nonfarm residents with rural background, and 3) farmers.

Subgroups were recognized in each class. Summer and week-end vacationers were listed. Migrants are likewise a part of the scene in certain areas.

Homogeneity is not necessarily a virtue, the workshop observed. There are positive values in a heterogeneous group that should be recognized and employed. If each group can understand and appreciate the other group's concerns and work constructively for the future betterment, each group contributing the best, this would be the ideal solution.

Role of the Pastor

Be informed. --The pastor must be informed of what is going on in the community and/or communities. In some cases he will attend meetings to learn and to contribute. In other cases he may be on agency mailing lists to be informed on current programs. He should encourage members to attend and take part in such meetings.

Interpret social change. --The pastor must help people appreciate what community changes are occurring and how to adjust to these changes dynamically and not just passively or with hostility. He may call on the

Extension agent to develop knowledge of these changes among his parishioners.

A case in point is the changing community where older people resist newcomers and try to keep them out. Older persons may be crowded out of leadership, etc. because of less education and older ideas. The pastor can help such persons take John the Baptist's attitude, "He must increase, I must decrease!"

On the other hand newcomers should be helped to be patient and to appreciate the problems facing the old-timers. In this way the best of old and new can be blended.

The pastor must help people live in the present. As long as the past dominates the thinking of a community there is little possibility for dynamic action. Ask yourself the question, what is my responsibility today under God?

Preach the Gospel and make it relevant. --There is the prophetic role of saying "no" to evil as well as proclaiming the "yes" of the Gospel. A pastor must take the message of Christian faith and communicate it in understandable terms so that people may hear, understand, and do.

Through dedicated preaching and action, the pastor can help provide the best culture and environment to bring out the finest achievements in the people of the community. While this is the objective of all groups in the community, the pastor should concern himself and his people with the vertical dimension of God to man and man to God. This means interpreting the Gospel rightly to various groups. Christian truths must be proclaimed. The content of Christian faith is unchangeable but the form of communication may change.

Be part of the working team. --The pastor must work for the good of the community and not work just to get members for the congregation so he can build a church or get a higher salary or "get noticed" by the jurisdictional president.

The pastor should help direct a compassionate approach to all good services in the community. He may help to organize an inter-service council or agency to consider problems of community development, if none is functioning.

Recruit and guide people into areas where they can serve. --The pastor should inspire people to lead in community roles.

The fierceness of the pastor's role should be maintained so that in agony of the soul he may discover the will of God. --Here the workshop discussed the question of specialization. It was agreed the pastor should definitely assign to others many more duties than he ordinarily does.

Role of the Congregation

Practice these common values:

a. The will of God as the basis for good. ("Thy will be done" as a way of life, as a way of love.)
b. The worth of the individual.
c. The church as the fellowship where every person may become one with others.
d. The stability of the church despite social mobility. (The church should be a source of deepest stability. This stability should rest on communion and fellowship with God, knowledge of His will; commitment to His will and love for God, neighbor, and self.)
e. Freedom which involves responsibility.

Work for these goals:

a. Create atmosphere, climate, and attitude where the best can come forth from all.
b. Bring in the vertical relationship. (Man to God and God to man.) And thus make the unique contribution the church is called to make.
c. "Associate with the lowly," (Romans 12) not only by preaching and teaching, but also by doing.
d. Provide opportunity for people within the church to talk to one another in discussions, etc. --believing that the more people are brought together, the more they will understand each other as well as understand God's will.
e. Demonstrate that the church is not interested in selfish motives by giving and serving for the sake of Christ.

f. Discover opportunities of service for people. Goals that people work for should be both attainable, for a sense of achievement, and unattainable.

g. Strive to achieve the highest and best in the eyes of the people. The image thus created differs with different people. Some have an image of the church as bringing good things even though they have nothing to do with church. Others see too much evil in what should be good.

h. Purify the appeal of the church--
  - --for some it is the altar and worshipping people
  - --for some it is the place where the needs of people are met and answered (anxieties, frustrations, etc.)
  - --for some it is out to convert people

i. Realize the church lives under the judgment of God as well as the grace of God. The church must proceed humbly and penitently but also faithfully and courageously.

j. Return the congreation again and again to sane values. Any pressure or selling group tends to oversell. The church should help to retain balance.

k. Lead people to a sense of vocation.

l. Bring ideas and people together for discussion. Too many people act or react on the basis of misinformation.

Consider the Role of Legitimizer:

a. The church is the Body of Christ. It deals with ultimate values. It is not a law court that tries people and throws them out. It must proceed here with "fear and trembling" both in judging and in sanctioning.
  - --Sometimes people want the church to sanction their evil or selfish program.
  - --Sometimes the church may try to play God in sanctioning evil means and ends.
  - --Yet there are certain evils that should be spoken out against.

There are things that should be sanctioned.

b. The church or the pastor is often called upon to give guidance to individuals and to groups before they commit themselves to certain work.

c. Pastor and congregation must constantly examine motives.

d. A danger of legitimizing is that the church may become, by image at least, a moral policeman. Yet the church has a responsibility to speak because of its sensitivity to God's will and human need.

Resources to Help Serve a Diverse Population

The workshop group listed varied resources to help solve the problems of a heterogeneous population:

..The Bible

..Christian literature; e.g., books of the faith and mission of the church.

..Social commentaries in leading newspapers and magazines (Saturday Review, The Reporter, Harpers, Atlantic Monthly, New York Times, to mention a few.)

..Reports of study conferences by the church and its various agencies.

..Local libraries and lending libraries of universities.

..People--in and out of the church
    teach and equip them
    the church should recruit and commission persons

..Planning groups--local, regional, and national.

..Continuing education courses at land-grant universities, church colleges, and seminaries.

..Educational institutions:
    Secondary schools
    Church-related colleges
    State colleges and universities--
        The Agricultural Extension Service of Land-grant Colleges.
        Group action by Extension resource groups is advisable but individual service is available upon request.

..Public officials:
    Judges
    Commissioners
    Police

Health officials
Recreational Leaders
Department of Agriculture
Department of Commerce
Leaders in industry and labor

Working with Agencies

If the church expects to use certain agencies or services, it must be willing to support the agency. Too often a church cooperates only when it wants something. Interest should not be motivated by self-interest.

One way to support the agency or service is to elect representatives to serve in administering the organization. The Presbyterian Church and the Lutheran Church were described as doing this. Laymen should be used as much as possible.

It was suggested that social action committees might take cognizance of community agencies.

Church members should be encouraged to serve on coordinating councils, such as Parent Teacher Association and Councils of Churches. Members should be urged to give of their time and talents for the good of the community.

Agencies listed:

Agencies of Lutheran Church bodies
Agricultural Extension Service
Chamber of Commerce
Community Chest
Council of Churches
Family Service
Garden Clubs
Girl and Boy Scouts
Other youth groups
Labor unions
League of Women Voters
Mental Health
National Lutheran Council
Parent-Teacher Association
Political groups
Professional groups
Red Cross
Service clubs
Veterans groups
Visiting nurses
Women's clubs
YMCA and YWCA

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COMMUNICATING THE IMAGE OF THE CHURCH

To reach a common understanding of what the image of the church is and should be, this workshop group first discussed the church as it is portrayed in the Scriptures--the Body of Christ, the family of God, the Bride of Christ, the household of faith, the Vine and Branches, and the Servant.

They further defined the church as those people whom God has called in Christ, who respond to His call, who are personally committed to His purposes, who are placed by Him into a worshipping and witnessing fellowship, whose objective is the redemption of all men and their reconciliation to God, whose attitude is concern for the total welfare of all men, and whose glory is to know God through Christ.

This definition portrays an image which needs to be communicated to the community, the committee affirmed. Since the image people have of the church is usually a by-product of what the church is as an institution in society, it must make sure that it really is The Church. It must make sure that it does not act as a purely human institution, but that it acts as the church which Christ has founded and commissioned.

Forming and Communicating a Desirable Image

The pastor and people must make a conscious and careful effort to define and understand the essential nature and function of the church.

The teaching and preaching program of the church must reach the total parish with the end in view of generating an understanding of what the church really is and what its commission is, so that pastor and people will reflect a true image of the church in the community.

To reflect the image of the church as the people called to God, the church must act and speak like the people called of God.

A. The architecture should express the church's purpose. Care of property and buildings should reflect the love of the members for their church. The church must be located where people are aware of its presence.

Invisible but discernible demonstrations should express the fact that the church is for all people and that all are in God's concern. The church program should be designed to meet the needs of all classes of people in all ages.

Stewardship should express responsibility to God. Christ-centered stewardship makes it clear that the church is not just another commercial institution. Membership standards should correctly indicate what church membership means.

B. To act like people called of God, the church must be interested and concerned about meeting the needs of people. The church should be willing to take positive steps toward promoting beneficial programs in the community.

To void selectivity in evangelism, appeals should be made to all classes in the community. Lists of visitors and prospective members should include names from all classes of society.

Other acts representing the people called of God:

..complete absence of commercialism
..emphasis on the "Communion of Saints" by a willingness to transfer members when they move to another community
..conscious care to act in conformity with the Scriptural images of the church
..willingness to use modern methods in promoting programs
..make counseling services readily available and accessible:
  - publish office hours of pastor
  - locate his office for convenient access
  - distribute brochures listing services available through the church

..be imaginative and creative in providing services which the community does not provide--not duplicating those already provided
..be watchful for opportunities to serve, as in bereavement and special needs such as misfortunes
  - offer help, offer prayer, extend definite help in the form of helpful services by the pastor or members

..challenge individual members to be useful neighbors, doing things that are kind and helpful.

C. In speaking like the people called of God, the church must state what the church is, what it teaches, and what it stands for. Helpful in this respect are bulletins, parish papers, newspapers, and other mass media--to explain the congregation's involvement in the responsibility of the whole church. Cooperation with other churches should be described.

Effective Use of Mass Media

Twenty-second spot announcements of life-centered thoughts were listed as effective means of reaching mass audiences via radio. Newspapers and other mass media are receptive to "teasers" in advance of a sermon and a news digest of the sermon after delivery. Equally effective are news reports of organizational meetings for all mass media, indicating what is being done that is of real value to people.

News should explain what the church programs mean. For example, at confirmation time the news should state not only how many were confirmed and when, but should state what confirmation means--including the training involved. Delegates with editorial experience said that "backgrounding" such church news can be done successfully by quoting the pastor or lay leaders, a newswriting procedure.

Weekly newspapers are receptive to church news. Studies show that weeklies are widely circulated and thoroughly read.

Radio was described as meeting the competition from television by concentrating on the local audience in both news and advertising. This concentrated area audience, also true of many small daily newspapers, is exactly the area churches wish to reach.

Development of Unfavorable Images

The workshop group cited numerous causes of unfavorable images regarding the church:

- Church articles used by newspapers and other mass media...do they advertise primarily oyster suppers and saurkraut dinners or do they explain the true mission of the church?
- Church location...hidden on a back street or away from the stream of community life?
- Condition of church building and grounds... neglected or out of date?

- Poor architecture can create an unfavorable image.
- History of a local church...a split church, "where members are always fighting among each other."
- Programs a church provides, or fails to provide, for youth and other segments.
- Actions of members in the community...business ethics and willingness to serve in community projects.
- Books and motion pictures where a minister is portrayed, such as, "One Foot in Heaven" and "Elmer Gantry."
- Unfavorable competition between churches, such as a situation where three Lutheran churches are on the same corner.
- Emotional or sentimental experiences..."the church where we got married" or "the church where grandpa was buried."
- Overplaying social aspects of church life in bulletins, parish papers, etc., to the detriment of the message of God.
- Experience people have had with a specific pastor or church member.
- Watching television dramas or listening to radio plays.

Early in the discussion the workshop agreed on two basic definitions of an image:

Image 1 -- "The mental picture a person has regarding what the church is." The picture may be true or false...it may be based on the person's own contacts with a specific church, pastor, or church members, or on what the person may have heard about a church. The image may be based on events far in the past, perhaps no longer true.

Image 2 -- "The nonperceptive information people draw on in reaching a judgment regarding what the church is."

Facets of the Unfavorable or Undesirable Image

"This church is run by two families" or "by a small clique"
"It's a don't society--always telling people what not to do"
"It's just a bunch of do-gooders"
"The church is full of hypocrites"
"It's a silk-stocking church--a class organization or status symbol--a closed society"

"All the church wants is your money"
"It's just a local organization dedicated to preserving the status quo"
"It's a good place to get married and buried"
"It's worth having around--like the YMCA, the service societies, etc."
"It's a place where you can get a good dinner for $1.50"
"It's Dr. So and So's church" (identification with a particular pastor or layman)
"It's the German church--the Swedish church"
"It's a rescue mission, a good place to go when emergency arises or when you need a Christmas basket"

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THE PARISH IN A MOBILE, NONFARM SOCIETY

The mobile, rural nonfarm society includes groups which are only temporary residents in a given area, such as construction workers. Also included are blue collar workers seeking country living, week-end and summer or winter vacationists, military personnel, as well as that segment of society which by reason of their character are periodic movers.

The parish has a responsibility to every unchurched soul or every inactive person within the area defined by a given number of people for a meaningful stewardship in the use of time, talents, and money.

People Form Parish Boundaries

Because of our changing society we can no longer hold to our old ideas of parish alignments. It is difficult to set definite geographic parish boundaries.

We must think in terms of people in setting parish boundaries. Such areas should consist of a given number of people, the norm for this concept being 1500. This might increase the responsibility of existing parishes with the possibility of increasing the staffs. This could also mean realignment of parishes, the closing of churches, or the addition of new churches.

The real significance of determining parish boundaries in this way is the recognition of people as a vital factor which would include the old-time residents, the new residents, the mobile segments, or any other variable factor created by a mobile society.

Possible Interdenominational Witness

With the concept of people as a basis, we may want to recognize an evangelical witness without reference to denominational affiliation. This procedure would become a concern for the jurisdictional leader. This would be determined not by legislative parleys among congregations, but by discussions among denominational leaders.

The supreme objective of the pastor and congregation is to bring the individual to a total commitment to Christ. The Gospel injunction is, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

The line of communication between pastor, congregation, and jurisdictional leaders should be kept open.

Ministering to a Procession

The old concept of ministering to fixed communities in rural areas must give way to the fact of mobility. Most rural, nonfarm churches are ministering to a mobile society--of whom many persons are not living in the traditional pattern of fixed residence or rural cultural patterns. family traditions, or particular national background. The concern is for the people.

This would involve a change to a recognition of Kingdom loyalty, denominational loyalty, parish loyalty--wherein the pastor and congregation would recognize their responsibility in building the Kingdom and giving a ministry to all people. In this the church cannot be identified with any particular group.

Effectiveness of such a program will depend upon the ability of people to recognize a living relationship with the Savior, a part of the Body of Christ, and not primarily an identification with a particular congregation.

The church will be training for mobility when it trains its people to be immobile as far as their loyalty to Christ and His Kingdom is concerned.

"In ministering to this segment of our society, the pastor and congregation must use every means, plan, and method that may be devised to win and keep them with their Lord."

While the church's responsibility is primarily in the realm of the spiritual yet it must also be interested in the physical welfare of these people. Occasions may arise when the pastor and congregation may be obligated to use their influence in safeguarding the general health and welfare of the individual.

Make Better Use of Laymen

In training for the age of mobility, the churches must make better use of laymen--training them for leadership, training them to be living witnesses to the unchurched by word and deed, training them to receive and treat mobile segments of our society not as unwelcome aliens but as vital members of the church and community. The pastor must recognize the potential of every member in the congregation.

Use All Resources

To meet its responsibility, the parish must use all available resources such as self studies, church census, local and area planning committee studies, the Agricultural Extension Service, utility companies, government agencies such as the Census Bureau, and denominational departments at every level.

The workshop committee suggested that pastors should become informed on all available resources, and call upon these agencies which are anxious to help if called upon.

America is on the move. Let the church rise to the challenge. The church has an unchanging Christ for the changing world!

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The Responsible Church in the Town-Country Community

E. W. Mueller

The growth of the rural nonfarm population in our area of study is changing community life. The population patterns and related problems are changing so rapidly that the church cannot keep up with the changes. If the church is to serve intelligently the changing communities in this area, it must be sensitive to the socio-economic climate.

On the other hand, I am of the opinion that if the church is to serve these communities effectively with a spiritual ministry, it must do fewer things and do them well. It must concentrate on the ministry of Word and Sacrament, but it must broaden its area of concern. Its concern must be as inclusive as God's concern for people. However, it will express many of its social concerns through other community organizations and institutions. It must specialize in its field, broaden its concern, and coordinate its efforts with community groups that are meeting social needs.

The Land-grant Colleges, especially the Extension Service, and State Planning Boards are a valuable resource to the church in gaining an awareness and understanding of the socio-economic changes that are taking place.

In the interest of developing a meaningful working relationship with the many social resources, it is necessary that the church groups give thought to a theology for action. Such a theology would: 1) spell out the basis of the church's concern; 2) present the church's approach to social problems; 3) emphasize the stewardship of social resources; 4) define different roles; 5) suggest ways of coordinating the many social resources in the interest of community development. The paper by Dr. Johannes Knudsen presents a theology for action.

The church's mission begins with bringing people into right relationship with God and then moves in the direction of helping them to become responsible members of their community and society. Therefore, a major task of the church is proclaiming to people in the community the message how God has acted in behalf of mankind--a message which gives man peace with God and makes him a valuable resource for community development. The paper by Dr. A. J. Seegers tells us how man finds peace with God and how he relates himself to his community.

The task of bringing people into fellowship with God and a theology for action must take concrete shape. This happens when Christian people organize themselves into a congregation and as a congregation relate themselves to the community in a responsible way. Suggestions for doing this are discussed in the paper entitled, "A Directive Toward Developing a Responsible Town and Country Congregation."

At this conference we will have four concerns: 1) the role of the church in a fast-changing society; 2) the role of the individual who makes up the changing community; 3) the role of the congregation that is a part of the changing community; 4) and an intelligent use of the special insights, information, and understanding of social scientists, social planners, and extension personnel who are in close contact with the rural nonfarm people.

The three statements underline these four concerns. We hope they will help the participants to articulate their own insights and convictions.

Christians and the Rural Problem

A Proposed Theology for Action

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I. THE BASIS

Creation by God

A discussion of the theme, "Christians and the Rural Problem," might well begin with the first article of the Apostles' Creed: "I believe in God the Father Almighty, Creator of Heaven and Earth!" Logically speaking, this premise is a postulate, and it is admittedly not a rational or an empirical conclusion. It is, rather, a postulate of faith and it is subject to dispute or denial. On faith the Christian lives, however, and from faith he proceeds.

It shall therefore be assumed in this paper that God, in whom the Christian confesses his faith, has been revealed to man and that we are related to Him in faith. Quite obviously, it shall further be assumed that God has been revealed in Jesus Christ, and with this assumption follows a reliance upon the New Testament, the proclamation of the gospel of Christ, and upon the Old Testament, the revelation of God through prophets in the preparation of a people for the coming of Christ.

The Lordship of God

I believe in God the Father Almighty, Creator of Heaven and Earth! With this confession we then begin and with it we establish a basis for discussion of the problem before us. In doing so we have already said a great deal about the very nature of the problem. We have, for instance, excluded the possibility of discussing the problem as if man was lord of the earth. There is one Lord, God, and man is a creature of God, a servant of God, to whom has been given the fullness of the earth in responsibility to the giver. Therefore, although man has been given dominion over the earth, he cannot treat it according to his pleasure. He must treat it as a gift for which he is responsible to God. This is not the yoke of a slave. It is a free gift which is the source of happiness and growth but which has its dimensions established by the purpose of God.

The lordship of God, the creator, over the earth, and man's acceptance of this, is majestically expressed in the 95th Psalm.

> For the Lord is a great God
>   and a great king above all gods.
> In His hands are the depths of the earth;
>   the heights of the mountains are His also.
> The sea is His, for He made it;
>   for His hands formed the dry land.
> O come, let us worship and bow down,
>   let us kneel before the Lord, our Maker!
> For He is our God,
>   and we are the people of His pasture,
>   and the sheep of His hand.

The domain and promise of God is reaffirmed by Jesus in the Sermon on the Mount.

> Look at the birds of the air:
> they neither sow nor reap nor gather into barns,
> and yet your heavenly Father feeds them.
> Are you not of more value than they?
> \- - - - - - - -
> Consider the lilies of the field, how they grow;
> they neither toil nor spin; yet I tell you,
> even Solomon in all his glory was not arrayed
> like one of these. But if God so clothes the
> grass of the field, which today is alive and
> tomorrow is thrown into the oven, will he not
> much more clothe you? Matthew 6:26, 28-30

The whole Old Testament story of the life of the people of God, which was primarily a pastoral life, reflects this sense of gift and responsibility. The land, the crops, the kine were all entrusted to man by God and they were an intimate part of the soul and life of the people. They were not possessions and things apart; they were a part of man himself and fruits of God's blessing. The heritage of this conviction has been taken over by the New Testament and by the people of the new covenant.

Not Exclusively a Christian Concept

This Judaeo-Christian heritage is basic in any Christian discussion of rural problems, and it is contradictory to any doctrine by which man is lord over the earth and the state is the lord of man. The conviction is not unique to Christianity however. Christians share it with other religions and we must even admit that we find a greater loyalty to it among the adherents of some other religions. Furthermore, the same conclusions can be reached on a rational and nonreligious basis without the faith-commitment of the Christians. We must therefore move forward in order to be more specific in the delineation of the Christian view and its implications, and we must eliminate some conclusions by which the Christian view must not be restricted.

An Orderly World

The Interpretation of This by Science

The world created by God is an orderly world. This, we shall postulate, is the joint testimony of the Bible and of science. Within the thinking and the terminology of science this means that the world is regular in its operation and that the principles according to which it operates can be discovered and described. This is the basis for all experimental science, and without this basis there can be no science.

When the scientist has reached the conclusion that he has sufficiently experienced and tested a phenomenon, he describes its principle and calls it law. Law is thus an expression of regularity, of order. The procedure also shows, however, that scientific law has an existential and tentative character. The moment one instance is experienced which is contrary to the established law, the law is suspended until the exception is disproved or is incorporated into a revised statement of the law. Scientific law, which is a practical necessity, is thus man's expression of the principle which he assumes is inherent in the orderly world.

The concept of order, principle, and law, with which science operates and without which it cannot operate, has been taken over by many theologians and is, indeed, common to much religious terminology in our western world. It is an important question, however, whether the concept is adequate for an understanding of a world created by God. The very tentative character of the use of the word "law" by science shows its limitations. Even the word "regulated" does not basically mean "ordered by principle" but "governed."

In order to understand the basic character of the world according to Biblical speech we therefore must, we shall contend, move beyond the concept of law as an expression of principle. This does not mean that we deny principle as a premise for science, for without it science cannot operate. It means that we must penetrate more deeply into the insights of a world created by God.

"Cosmos"

St. Paul, standing in the middle of the Areopagus, said: "The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man." Acts 17:25. The word which we translate "world" is the Greek word "kosmos," and the original meaning of this word is order, harmony, the opposite of chaos. This is where we propose to start in a discussion of orderliness.

The world is orderly, being created by God, and this means that it has order for the very reason that it is created and therefore is in accord with and ruled by God. This does not violate the idea that there is principle in the world, for it is on this level that science must operate; but it means that we must go beyond the identification of orderliness with principle and relate it to God who created the world. The world is "cosmos," and its very being as creation means that it has an intimate relationship to the creator as Lord.

Orderliness Is of God

St. Paul said that God is "Lord of heaven and earth." This means that God, who has created the world in accord with his own being, rules and preserves the world. The created world is not left to operate according to inherent principle. It is orderly for the very reason and by the very fact that it belongs to God. The conclusion is therefore that orderliness is inherent in the creation by God and that the maintenance of order in the world, eventually the restoration of order, is in accord with God and His purposes. Ultimately this purpose will be fulfilled according to His will; for the moment we must relate ourselves to the understanding that orderliness is of God and is in accord with His purpose.

Man Is a Created Being

Included in the creation but with a special nature and purpose, i.e. with a special relationship to God, is man. "God created man in His own image," Genesis 1:27. Man is a creation, and the reality of this is not adequately explained by the idea that he is the product or result of development according to inherent principles or conditions of the created world. The Christian understanding is in accord with, in fact grateful to, the conclusion that there is growth or development in the world and that the life of man belongs to these observable circumstances. But it must maintain that such a statement does not exhaust nor adequately describe the nature of man.

That which makes man man, in contrast to all other forms of life, is a purposeful creation by God. Whether man derived his present bodily form through an immediate act of creation or through development according to the nature of the created world, is of no significance in our connection, unless a theory about this is used to exclude the conviction that man is specially and purposefully created by God. For here the Biblical evidence is clear. Man is a special creation of God. Therefore, he has a special relation to God and a special purpose in creation. He is created in the image of God. This gives him his worth and his purpose.

Man Is Created for Community

The Biblical testimony, from the story of creation to the story of the cross and on into the life of the early church, makes it clear that man was not intended for a life alone. This circumstance is, of course, also observable in the historic and contemporary life of human society, and it is strongly emphasized in the religions of men. Basically this means that to fulfill his purpose man must live in community. His response to the gift of God is carried out in relationship to other human beings.

In explanation of this theologians have stipulated certain God-given "orders of creation" and have named these as the family, the state, the economic order, and the community of culture. If this delineation implies that God has established rigid categories of community life with which man must comply in a legalistic fashion, then the doctrine must be rejected in line with our previous discussion of order and principle. But if the categories are taken as expressions of the need for community, they are important and useful. We shall therefore return to these orderly forms of community life in a later connection.

Disruption of Order

The "cosmos," the orderliness of the created world, including the life of man, individually and in community, has, however, been disrupted. This is the Biblical testimony, and it coincides all too tragically with the experience of modern man. Having postulated this as a reality, we ask for the reason or the cause. Why, when God's creation is "cosmos," do we have chaos? Or more.correctly, why do we have the constant threat and recurrence of disruption?

The ultimate answer to this question is not ours here to give, and perhaps, no adequate answer can be found. We can say, however, according to the Biblical testimony, that man used some quality or privilege, inherent in his created nature, contrary to the order and purpose of God. Call it disobedience, call it sin, call it the Fall, the result was disruption of order; i.e. the disruption of the relationship to God with the resultant disruption of the relationship to fellow man and to nature.

Sin and death came into the world. Man's purpose was thwarted and "cosmos" was interrupted. As the agent and instrument of sin man became a destroyer of the community of man and the orderliness of nature. In his selfishness and greed man behaved like no other living creature, for animals do not disrupt the ecology of life. They build even as they destroy for use.

Restoration of Order

As in the recognition of a divine creation Christianity has no monopoly on the recognition of the disruption. It is a testimony common to many religions, if not all, that chaos is the result of man's wrong action in relation to the given life and its origin. The effort of "religion" is, therefore, to create or restore order to life and give it meaning.

Through cultic acts the right relationship to the power of life is restored and "cosmos" is again created. The cultic act is always an act of the community, and it usually consists of a re-enactment of the original act of creation. This may not seem relevant to our discussion, but it may give us impulses for ideas, if in no other way than by way of contrast; and it may help us understand the problem we are up against.

The Christian denies as a matter of course the efficacy of non-Christian cultic acts of re-enactment from the nature imitations of the aborigines to the sophisticated ritual of the welfare state. He claims that only one worship has efficacy. The disruption of order is so radical, and the power of sin is so strong and so opposed to God, that no mere human re-enactment, no matter how traditioned or well-intended, no matter how immediate in its communal relationship to nature or sophisticated in its sacerdotalism (and the welfare state has its sacerdotalism as well as the primitive community), can be efficacious against the radical disruption. Only an act of God Himself, akin in its imponderable majesty and motivation to the act of creation, can overcome the disorder, make man right with God, and re-establish "cosmos" as it was intended in the creation.

Incarnation and Resurrection

The Christian believes that God did act. He entered into the life of man, identifying Himself completely with man, suffering and dying with and for man, restoring through death and resurrection the relationship to God, and breaking the power of evil and death.

The significance of the incarnation and the resurrection for our problem is basic and manifold, and it is equal in importance to the creation. The true nature of man, his worth and his purpose, is here reaffirmed and re-established. The man who is restored is the man created in the image of God and not an entirely different creature. The community of man and God is restored and the community of man with man is therefore potentially re-established and restored as it was in the original purpose of creation.

The depth of the fall, i.e. the power of sin and death, the inability of man to right the wrong, and the inadequacy of any measure less than the act of God in Christ, are demonstrated. The purpose and love of God are efficaciously revealed. And it is shown that the disruption of creation can only be remedied through the restoration of man.

"We know that the whole creation has been groaning in travail together until now," but "the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." Romans 8:22 and 21.

Participation in Restoration

The act of God in Christ is efficacious today through its re-enactment which anew creates order and gives meaning to life. This is a re-enactment by the people of God in the new community created by God of His children who accept His act in faith. Faith is not an acceptance by the intelligence of the credence of God's act, but the acceptance by the whole man of the gift and responsibility of the act. This means an active participation in the act and newness of life in the participation.

The salvatory re-enactment primarily takes place in the community, i.e. in the congregation; but it also takes place in the life of the individual who shares the death and resurrection of the Lord and the newness of life both in the communal participation and in an individual faith-commitment.

The re-enactment is efficacious, not because man has a new and sacred priesthood of office, nor because he has learned a ritual of procedure, not even because he has been given a new and sacred pattern of behavior;

but precisely because God is in the act. The incarnate and resurrected Christ is the living Christ who lives and acts in His people to restore man to God, and thereby restore the community of man and the "cosmos" of the world. Christ is Lord.

How Can Man Act?

The practical problem now faces us: How can we relate this great drama of salvation to the rural problem? In order to answer this question we must pose another: How can man act at all within his God-given character and within the purpose of God? How can he do the will of God? Can he do this by establishing a set of principles and a pattern of behavior fashioned by his interpretation of the life and teachings of Jesus as an absolute norm? If he tries this road, how can he avoid the self-righteousness of the Pharisees and the sophistication of the philosophers? For both of these are inefficacious. The one is lost in perversion of purpose, the other in impersonal vagueness of abstractions. Sternly imposed righteousness, unrealistic repetition of ritual, impersonal pointing to ideals, can these fulfill man's purpose?

Where is man, as Peer Gynt says, "with his destiny's seal on his brow -- as in God's thought he first sprang forth?".-- As a prerequisite to this second question we must ask a third: "What is a Christian?

What Is a Christian?

A Christian is a man who is reconciled (restored) to God. The reconciliation has taken place by an act of God in Christ to which man is related by a faith-commitment. A Christian is not, therefore, a perfect being who can pass ultimate judgments in an absolute manner and condemn the imperfections of his fellow creature. He is one who is motivated by the restoration and forgiveness of God's act to restore and forgive in return. He is one who constantly has to battle his own self and who constantly reverts in selfishness to enmity toward man and God. But he is one who, in the community of the faithful, is re-established in the community with God which enables him to carry on in the created community of men.

Christian Answers (Social Ethics)

There are no abstract "Christian" answers to social problems. This means that there are no answers "in principle," for no such principles have been laid down. Even the Sermon on the Mount is not a blueprint for action; it is a revelation of God and of the life in His kingdom. Nor is there any human perfection to be found in the restored life which guarantees the rightness of "Christian" action.

To do God's will is to act responsively and responsibly in a restored relationship. There are only answers of human beings who live in a new humanity, reconciled to God, and motivated by response to His gift of life. This does not mean, however, that we cannot come up with positive and decisive answers. On the contrary, we must be as positive and decisive as possible.

The person who is indecisive and evasive in the face of immediate and acute problems and who fails to commit himself to a definite course of action, because he has no absolute pattern to guide him or because he is afraid of contamination by less than perfect guidance, is just as wrong as the one who claims perfection of judgment by the identification of his views with a perfect "Christian" view. We must act; we must be motivated by response to God; we must seek strength and guidance in the restored life with God; and we must pray for forgiveness, because we know that our actions fall short of the mark.

Man Must Be Man

We return then to the question: How can man act? How can he fulfill his purpose? -- Man can fulfill his purpose by being man. Man cannot be God. He can never rid himself of his self, of his selfishness. Therefore,he must go forth, using the best means at his disposal, living in community, recognizing his experiences, analyzing his problems, relating them in humility to God, using his God-given intelligence, and praying that he may be right with God through God's forgiveness in order that the world may be restored through him who is restored to God. Man must assume full responsibility, both for what he has done and for what he is about to do. He must assume this responsibility before God and he must assume it in relation to men. He must be positive and courageous in his action.

Resources

When we are to plan and act in regard to the rural problem in the best possible way, we must seek all the resources of knowledge, guidance, and initiative that are available to us. We must seek the help of and we must cooperate with those who have knowledge, experience, and dedication in whatever field of human endeavor they are versed. We must use both the practical and the theoretical knowledge available to us; and we must cooperate with all decent, positive, and effective forces which work for the ends we consider right.

II. THE APPLICATION

The Challenge

The task confronting the church in regard to the economic, social, cultural, and ethical problems of the rural community is a momentous one. It is huge and comprehensive; and it is important, because so much of our future depends on the answers that are given. But it must be said from the outset that it is not an impossible task. We must not approach it in a spirit of withdrawal or in a spirit of futility. We have been issued a challenge, and we have at hand the factors and the resources which are required for positive steps and for progress - if we accept them and use them rightly.

The Significance of the Gift

The basis upon which the Christian proceeds is his conviction that life itself, including the created life of man, and all material things are gifts from God through the creation. This means first of all that we have a given reality. We can assume that material potentialities for life on earth have been provided by God who has demonstrated His concern for us by the very fact of creation and incarnation.

It means secondly that the gift elicits, or should elicit, a response. We are responsible to the Creator for His gifts; and we must therefore not waste it, fail to use it, or fail to do our part in the perpetuation of the gift to coming generations.

The Significance of the "Cosmos"

The created world is an orderly world, a "cosmos." This means again that we do not have to create principles of order but that forces are operative which we can use to our advantage in our task. In our recognition of this, however, we must not necessarily identify the basic condition of orderliness with known or experienced (traditional) forms of order. Order is not in itself a static concept. It can be a progressive or evolutionary quality. Its demands are ever changing. It may be a goal, even a constantly changing goal.

Order may under certain circumstances mean stability, but it may also be a dynamic and radical demand for change. Its immediate demands we must discover in each given situation, and we must guard against identifying the church's concern with the status quo. To do the latter is a constant temptation for a church, which, at the same time that it is a divinely created community, also has been given institutional form.

On the other hand, the church's concern must not always be identified with a demand for change. It can result in a demand for the preservation of established and traditional forms. A judgment must be made under prevailing circumstances as to what the best approach to the problem of order may be, change or stability. For there is order and a demand for order inherent in both change and stability.

Fulfillment

In all Christian thinking the idea of fulfillment, or the end goal, must always be present. This goal may be reached through a radical intervention by God, and we must never eliminate the possibility that present events, conditions, and trends are part of a cataclysmic fulfillment of God's judgment. We must, however, ever work as if we have been given immediate goals to attain and also as if we are the agents of God in bringing about the end results of His plans.

The Significance of Community

In our response to the challenge of God's gift and purpose we must be motivated by acceptance of the gift, i.e. by gratitude for the gift. Our first practical concern must therefore be the recognition of the demands for order and a dedication to the fulfillment of these demands. Secondly, however, we must realize that a guiding principle must be that of a life in community. Man is created in the image of God; and he does not fulfill his purpose in individual, isolated, or unconcerned life. He must live with and for his neighbor, if he is to fulfill the purpose. The earth and all its fruits belong to all mankind.

The purpose of life is the purpose of all men. This is the best way to express the Christian conviction that each individual has value and purpose with God. It is a source of hope and inspiration to me that I, as an individual, have a promise of eternal life with God; but I must always consider the fact that I can have no value or purpose unless all men in the community of life have value and purpose. The community must never lose sight of the worth of the individual, but the individual or the group must never lose sight of the significance, also for him, of the community.

The Family

In the Judaeo-Christian tradition community has always primarily been expressed in terms of the family. The family has been pronounced to be one of the "orders of creation." This tradition and emphasis we must not sacrifice. The physical, psychological, and sociological nature of man demand that the intimate relation of love between husband and wife and between parents and children be respected and safeguarded. There is no substitute for the life and values of the home, and there is no quicker way to disorder and destruction than the elimination of this expression of community. This is a practical experience and it is a Biblical testimony.

The concern for life in the home [illegible] not necessarily, however, tied to specific sociological circumstances of home life. By this we do not mean that the monogamous, intimate, and mutually loyal character of the home should not be safeguarded, but that it is not necessarily a given fact that, for instance, the family-size farm is an absolute necessity. We may, by very practical reasoning, arrive at the conclusion that great effort must be made to maintain the family-type farm, but we cannot categorically state that rural homelife exclusively requires this form or that it cannot adequately be lived under other forms. The decision in regard to this problem must be made under prevailing circumstances.

The Neighborhood

We move from the home to a larger community. This is a neighborhood: an economic entity, a cultural group, a religious fellowship, a civic and political unit. These delineations may coincide or overlap, and they have different functions; but they are all important.

1. Common economic interests are not secular matters outside the orbit of the Christian concern. Just as they are significant for the secure life in the home, so are they a part of our general Christian concern. Withdrawal from economic affairs or a refusal to participate in the development of an economic pattern, adequate to the emerging problems of modern life, show a disregard for the genuine interest in the community which is a part of the Christian responsibility.

2. Culture, the content of living, when expressed in a positive way must not be disregarded. The good, the beautiful, and the interesting elements of life help shape and build a community in a positive way, and withdrawal from or denunciation in general of such activities give evidence of a lack of understanding of the significance of human life. In fact, they constitute a refusal to accept the gift of God. This does not mean, of course, that the Christian should not exercise the right to evaluate and criticize individual cultural efforts and activities, as indeed all citizens should exercise such a right.

3. Religious fellowships must also enter into community obligations and are themselves a form of the general community. To make a church, with its emphasis upon a unique and vital fellowship, a vehicle for withdrawal from or denunciation of the so-called secular community is to fail to understand the total significance of community for man's created and redeemed life. And only as constituent elements of the larger community can churches maintain the beliefs, functions, and peculiarities that are important to them. Religious freedom granted by the community requires in turn community responsibility on the part of those who exercise their religious freedom.

4. Finally, the civic or political community must be an important part of the picture. Without proclaiming any particular theory about the divine right of authority, our proposition, that life in community is important, makes the establishment and enforcement of law and order basic also to the religious understanding of our problems. The authority of government is limited by the inalienable rights of the members of a community, but the individual cannot live

in a community unless he submits to its civil authority and indeed participates in it so that it may function in the most adequate way.

People

From the immediate area of local community, which is perhaps the core of our present concern, we must move to the larger community of a people. Much of what has been said about the local community is true about the larger unit, but there are special problems involved. The foremost one is the problem of size. It is more difficult to experience the community of a people.

Nationalistic interests, especially when they are fanned by the passions of war, can weld a people together. This can be done in a negative way, a way which we call imperialism or the domination of other people; but it can also be done in a positive way as in the battle against oppression, tyranny, or injustice. Apart from nationalism, however, there are other ways and interests that lead to the larger community. A people has been given character by its history and its ideals, it has been inspired by great leaders, and it is united by common practical interests.

In the economic realm there are many important and necessary efforts, such as security, education, and communication, which require efforts greater than those of the smaller unit. The difficulty is the extent to which authority and control shall be delegated to the larger governmental units. The state can be a benevolent agency, and it can be a complicated and impersonal agency which is perpetuated for its own sake and which becomes the master rather than the servant of the people. In the field of rural economics and politics, where independent, diversified, and rigorous activities are involved, the problem of government intervention is a delicate matter.

The church is not committed to a rigid pro or con, but it can call attention to the importance and necessity of the larger community. And it can and must point to the dangers involved in immense, complicated, and impersonal forms or efforts.

Mankind

Beyond the community of a people, we must move in our concern to the community of all mankind. This is not only an economic and political necessity in our day of interdependence, it is important from the Christian premise of concern for community, love for neighbor. It has special relevance, because the need is so great throughout the world.

The time is long past when a local community or even a people could isolate itself from the rest of mankind. It is not only the problems of surpluses, distribution, and prices which have brought us into the larger orbit. It is the growth into understanding of and involvement with all men which has come into fruition in our own day and which is an essential element of Christian life and thinking.

The commandment to love our neighbor requires the inclusion of the larger community and it places emphasis upon the features of life which will implement and improve life in the community.

The Significance of the Broken Order

From the consideration of order we must move on to a recognition of the fact that the order has been disrupted and even broken. Our problems are not only caused by facts of growth and emergence. They are caused primarily by a breakdown which is the result of forces of destruction. The disorder is an evident and easily observed feature of life in the twentieth century. Where the eighteenth century believed in an existing harmony of life and the nineteenth century believed in a potential harmony through progress, the present century is a century of disruption of which wars, revolutions, and economic crises are the great outward manifestations.

The breakdown is not just one of external relationships, however. It reaches far and deep into the life of society, into the very core of the home, and into the soul of the individual. Its results have not only been bewilderment and despair; they have been deep-rooted pessimism and panic. They have caused many forms of escapism from world-forsaking and world-condemning religious apocalypticism to secular utopias and hedonistic existential philosophies.

Historians, economists, psychologists, and philosophers can fruitfully analyze the crisis and call attention to its historic roots, but the Biblical revelation discloses its real origin to the man of faith. This origin is the disruption of the primary order of life - man's relationship to God. Man succumbed in temptation to the enemy of God and became disobedient, serving the self instead of the creation, worshipping the gift instead of the giver. The wages of sin were death, the complete alienation from God. The result was also the disruption of the order of creation, reaching into the life of the home, the social and economic community, even into the ecology of nature.

During the centuries man has worked to establish order and to build "cosmos." From the Biblical point of view, however, all such efforts, noble as they may have been, could only be repairs, could only be tentative, because the radical evil, the disruption of community of man and God, had not been taken care of.

The Significance of Restoration

Through an event in history God then entered into the situation, into the disordered life of man. The incarnation, the fact that God became man, was a recognition of the gravity of the disorder. "When we were enemies," Romans 5:10, God made known His love by giving His only begotten Son to die for us. God did what man cannot do, but which necessarily had to be done.

But the incarnation was also a recognition of the created order, of the worth and purpose of man. God did not discard the created world to start a new and entirely different world with a new mankind. He intervened to restore the one that was. This is the reason that the historic Jesus, His life and His teachings, have such tremendous significance for us. God was man and He entered completely into man's situation, identifying Himself with it and revealing its true nature in God's purpose and in its sorrowfully disrupted state.

Having identified Himself completely with man - even into death itself - Jesus Christ became the savior of mankind when he broke the power of death and rose victoriously on Easter morning. Through Him the restoration took place which made whole that which was broken, the God-man relationship. The radical disorder was overcome and man was given the responsibility of complete community with God according to the purpose of God in the creation.

Restored to God -- Yet Still Sinful

The salvatory event of Easter is the vital factor in our discussion and has consequences reaching into every detail. It does not mean an automatic or self-operative solution, however. The God-man relationship has been restored, but the disrupted relationship of man to man as well as of man to nature must yet - and constantly - be faced.

The newness of life in God through Christ does not mean that man has entered into a life of human perfection which automatically enables him to solve his problems. It is therefore a fallacy to say that there is a "Christian" solution to our problems so understood that the Christian, because of his new life in Christ, has been given an automatic and self-evident answer to all difficulties. Such an assumption is self-righteous and leads again to the Fall which recurs constantly.

Nor does the newness of life in God through Christ mean that the new community of the faithful, which is the Body of Christ created by the Holy Spirit in which Christ is active for salvation, has been created to replace the community of man, which was created in the beginning by God. The new community is the fellowship, which through its spirit and through its order-creating re-enactment of the salvatory events, proclaims and makes real the new life with God.

This life is then turned toward the human community; and inasmuch as the church is a fellowship of men living in the human community, it has the vital responsibility for creating the spirit, supplying the motivation, and, granted the wisdom, giving the power which enables men to restore the order of the broken community of man with man and of man in his relationship to nature. Thus, the "whole creation" which "has been groaning in travail together until now" is rewarded in the "eager longing for the revealing of the sons of God." Romans 8:22 and 19.

Summary

Life is a gift from God which man accepts in responsibility.

The created world is an orderly world and man is created for life in community.

The order of life has been disrupted, causing our difficulties.

By an act of God in Christ the God-man relationship has been restored, if accepted by man in faith.

He who is restored to God works to restore the broken community of man.

A Christian lives in a new community with God and is given motivation and potentialities for his responsibilities in the community of man.

He accepts the Lordship of Christ and tries to do the will of God by exerting his best possible human effort, knowing yet his sinfulness.

He acts responsibly and decisively, seeking all the resources and cooperation available to him.

He claims no perfection of judgment but submits to the judgment of God.

III. THE TASK

In describing the task and pointing to the answers, the Christian claims no superior insight. Many Christians may, in fact, be blinded to the realities of the task by an unreal or irresponsible attitude toward the community of man. The Christian's only particular guidance is the motivation and understanding which emerges from a faith-commitment to the gospel, of which the foregoing has been a description. His decisions are, of course, fallible, and they must be submitted to all, wise human criteria at the same time that they ultimately are judged by God. When, therefore, the following attempt to point to the task is submitted, it claims no other significance than that which emerges from one man's interpretation.

The problems of the rural community involve concern for the human individual in terms of restoration, nurture, and growth, so that he may fulfill his created purpose. Secondly, it involves concern for the community expressed in decisions, actions, and plans which will assure life and growth in terms of the conditions and purposes of life. This means, negatively, the elimination or improvement of all that which is destructive of potentialities. Positively, it means the building of conditions and circumstances which will conserve and safeguard human potentialities.

The task is admittedly complicated and difficult with no simple and easy answers available. The answers may even vary according to locations and circumstances. All insights and efforts must therefore be pooled in order to reach beneficial suggestions. The outward expressions of the problems are mostly political, economic, sociological, and it is in terms of these that we must work.

Sociological concerns are closely related to economic concerns, but they are more inclusive. Social values are not measured in financial terms. Broadly speaking, cultural and ethical values are linked to practical concerns. Speaking that broadly, however, we can in this connection only enumerate some of the problems. For instance: education, health, home-life, recreation, leisure-time activities, aesthetic interests, law and order, transportation (including safety), civic integrity, cooperation, security, and peace. All of these, and undoubtedly several more, claim our attention, and we shall anxiously await what the sociologists shall tell about them in relation to the rural situation.

Problems, panaceas, solutions! We must work hard to analyze, propose, and plan. We welcome all expert help, and we willingly sit at the feet of those who can teach and guide us.

An Answer for the Life-and-Death Question in Town and Country

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"You are under sentence of death!" There is no fact that a parent can tell his child with greater certainty than this.

Answers That Are No Answers

Why is this? Man seeks to gain by disobeying God. More than that: man tries to dispose of God, to do away with Him, the God from Whom he has life. He goes on the proposition that he "will be like God, knowing good and evil." Gen. 3:5. Dispose of God Who gives life, and you lose life, which to lose is death.

Every man, sooner or later, becomes aware of the fact that he is under sentence of death; and therefore he strives with might and main to defer or to escape death; here he hitches up his deepest motivation for his most earnest strivings. In this interest men have come up with their religious doings in all tribes and nations and peoples and tongues.

Look to the record, see what men will do, and note the big idea behind their deeds. The Aztecs taking captives, tearing out their pumping hearts in sacrifice in order to win the favor of their gods, trusting that these gods may fend off the doom threatened by the galleons from Spain. -- The ancient Greeks making out that the nonphysical part of man is not touched by death in any case. -- The Mohammedan going into battle for Allah and giving his life there, thinking to leap into Paradise for it. -- Leaders in Christendom promising the same leap into Paradise to the crusading soldier for his dying in battle. And then, in fairness to the civilian who makes sacrifices, these same leaders making similar promises to him. Thus, they got the indulgences against which Luther inveighed. -- Still there is the Roman laying up good works to his account to pay his passage past death to life; and the moralist (who may call himself a Lutheran) saying, "Do what is right and you'll get by all right." In the Biblical record we have the Israelite slaying animals with the intent that the blood cover the sin for which he himself was under sentence of death. And there we read of a man who asked Jesus most earnestly, "What must I do to inherit eternal life?"

Such are the thoughts and the tacks that men will take as they grapple with the life-and-death question.

A Valid Answer

There is one valid answer to this question. This answer is the Word of God. This Word of God is Jesus Christ. Men sentenced Him to death out of sheer hostility to Him. In His case men showed their hands as hands of men who want to dispose of God, do away with Him. Moreover, God sentenced Him to death for identifying Himself with men who would do God to death once they got hold of Him.

Jesus accepted death because He knew and made His own the purpose which God had by His dying. Even so, Jesus faced death with cosmic horror, for the reason that the throes of His dying had cosmic sweep and weight, touching the death sentence of every man. The listening ear could get the purpose of it all from the prayer which Jesus spoke on the cross, "Father, forgive them."

So He died. And then He rose from the dead in full command over life and death, with full authority to have every man's sentence of death commuted to eternal life. "In Him we have redemption through His blood, the forgiveness of our trespasses." Eph. 1:7. Here is news for you! Turn your case over to Jesus Christ, turn yourself over to Him; then your sentence of death is commuted to life everlasting, and you shall live with Him in the age that now is, and in the ages that are to come. "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6:23. Luther linked this with forgiveness of sins; there also is life and salvation.

The fathers of our faith had a designation for this central fact of the Christian faith and life. After Paul, they called it "justification by faith."

This is the theme of what Christians are all the time telling; and they try to ring the changes on it from time to time, from place to place, so that it may ring in to men of every sort and condition.

One By One

Look closely and discern accurately what really goes on here and you will notice that the Christian gospel is spoken to men severally, to the individual human being. There is good reason for this. Only this one person can quit what must be quit; namely, this wanting to dispose of God; and this striving to solve the life-and-death problem by his own wit, cunning, and going; and this living unto himself. He must give up man's merit system and go on God's mercy system; for only so does he let the God and Father of our Lord Jesus Christ be the God of mercy that He is.

All this is the same as to say that only individuals, persons one by one, can repent and believe. Groups of people, such as congregations, unions, fraternities, nations cannot repent and believe. It is for this reason that the Christian gospel is not beamed to the whole nor to any phase of that complex of human affairs which is called culture.

2

The Christian preacher does not make as though there should be Christian economics, farming, politics, football, sororities, horse racing, poker or what you may have. The whole ongoing enterprise of Christian nurture by Word and Sacrament is not intended to produce a culture nor any part of it.

The product of Christian nurture is a man. This man is set in a new stance. Let us call it a swivel stance (you may think of a swivel chair), a stance which permits the rotation of him from the way of death to the way of life. He is set into this stance as he accepts the commutation of his sentence of death to decree unto eternal life in Christ Jesus. From then on a constant changing from and to goes on with him, involving decision on his part; he lives in conversion. Day by day, moment by moment he turns the rebel against God in him down and out, and turns the devotee to God in him up and into his life. Repentance and faith are the usual words for this turning from and toward on the part of the man in his swivel stance.

This may also be called conformation to Christ and Him crucified. Rom. 6:4 has it so. At the hand of this passage Luther, in his Small Catechism, sets forth what is involved for the Christian by his baptism. We have it again in Gal. 5:25, "If we live by the Spirit, let us also walk by the Spirit." This sentence contains an indicative and an imperative; it states a fact and an obligation.

A Unique Community

We will want to take a closer look at this man to notice the qualities, the dispositions of him, but first we must state the fact that he is never found alone, even though the gospel is beamed to him as an individual.

This is how the affairs of the gospel run their course. First there is the preacher to proclaim the gospel. Then there is the person who listens. Two is company here, and that makes three: the speaker, the hearer, and Christ. "Where two or three are gathered together in my name, there I am in the midst of them," is Jesus saying to the point. Paul wrote it this way, "Now faith cometh by hearing and hearing by the Word of God."

Proclamation and acceptance of commutation of the sentence of death to eternal life happens in community. More than that, it makes for community, namely, the company of men who know themselves indebted to God and His Christ for this change-over from death to life. This is a unique community: persons together, and Jesus Christ the reason why they are together: He is the Savior and Lord of each one of them.

The Variables

At this point we may digress to some practicalities that are involved where we're going to have people for whom the life-and-death problem is in solution, be that in city, town, or country.

There must be a speaker and a hearer at least. They may meet under the open sky or under a tree, if there is one. For long the architects have taken the setting under trees quite seriously; for the Gothic edifices, with their pillars and vaults, simply mimic the overarching of trees in a grove.

A shelter of some sort that gives protection against disturbing factors is useful, something like a modern, functional church. A place of meeting that matches its environment and suits its owners is all that is required at best; for what is really needed is a setting in which a person may administer Word and Sacrament, and in which a person or persons may receive Word and Sacrament. Volume of equipment and bigness of crowds add nothing to the essentials.

The trend toward consolidation of small units into big ones makes for gains in efficiency and effectiveness up to a certain point. At that point the law of diminishing returns sets in: lessening contact between pastor and people, between person and person in the congregation.

In a community of sparse population only a few families may come to the meeting, and church school classes may require that parents and children be together in order that there may be a class group at all. Very well, there are those who learnedly argue that father and mother are best served in the church school when they attend kindergarten class with their child. Large city churches arrange for this kind of thing and think that they are progressive.

The big and the grand in populations and building add nothing to the unspeakably great offer which God makes by Word and Sacrament to the man who is under sentence of death.

In all this there is a wisdom like Paul's which must be respected. He worked by it as apostle and adapted himself to men of varying situations. Wrote he, "I have become all things to all men, that I might by all means save some." I Cor. 9:22.

Let manner and place so match person and taste that communication of the gospel may be expedited as circumstances and resources will allow. The church in town and country, or anywhere for that matter, is a variable. There is only one invariable: the message of forgiveness.

Forgiveness

But now to have a look at the man whose sentence of death has been commuted to decree of everlasting life--and he lives in that frame of forgiveness. That's it: he lives in forgiveness of sin; with every breath he breathes the grace and mercy of God in Christ by reason of which he needs not to be dead forever but may live with Christ now and hereafter, come what may.

Now, as this man is constantly aware that he lives in forgiveness,

**his whole life is being given Godward direction: he does not live "unto himself" but unto Him Who forgives sin and gives life. II Cor. 5:15. Rom. 14:7.

**he is not bound to use his fellowman as object of good works whereby to gain standing before God, but is free to serve his brother in love. Gal. 5:6 states what goes here: "faith working through love."

**he forgives as he is forgiven and so is capable of life in community. "Forgive us our trespasses as we..."

**he reckons with sinfulness in himself and in others; and therefore does not make an idol of an ideal, but is ready to accept the next thing, to make choice of the lesser evil. I Cor. 14:20. Phil. 3:12.

**he is not hamstrung by laws or customs or precedents but acts responsibly and maturely in the given situation. Gal. 3:25--4:7.

**he accepts suffering as salutary experience, II Cor. 12:7-9, and as redemptive, Col. 1:24.

**he accepts death as an event which God has completely under control and is sure that he has a future. I Cor. 15:57, 58. Phil. 3:12 again.

**he believes that God's goodness is exhibited in God's world and by obedience strives to live according to God's purposes in this world.

**he is on speaking terms with God and lives intimately with God day by day.

God's Free Man

In another way of saying it, here is God's man free and ready to be promotive of God's purposes in God's world. The Christian man can be counted on to bring his Christian self to bear upon the whole of creation and upon the culture men compose and develop.

This man of God discerns regulative activity of God in the realms of minerals, plants, animals, and men; he has positive regard for this regulative activity of God. If he is a farmer, he discerns this and allies himself creatively with God, to Whom he prays for daily bread. He works with soil, with plants, with animals, and wrestles with the problems of economics.

In the realm of humankind he sees orders of creation, divines God's purposes in those orders, and from God's purposes reads God's regulative will for himself at the given moment in the given situation. God's regulative activity touches everywhere quite specifically and can be disregarded only to the ruination of God's creation and to the hurt of man. That is why God's man keeps himself sensitive to the purposes of God as he, under God, essays to meet his own needs and the needs of his fellowmen.

In particular, there is the given fact that a man must eat. And there's the soil and the sea from which food may be taken. So he must address himself to the problems of conservation and improvement, of production and distribution, of trade and the function of money.

Then there is male, female, and the family: parenthood, fatherhood, motherhood, childhood. God has it so, and the well-being of men depends on their living according to the order which God would have realized among them.

Also there is the order of God's creation called government. It is an enabler, warding off what disturbs, fostering what makes for good arrangement of men and things to each other. Politics cannot be Christian, but the Christian man must be in affairs of state, in politics.

In a summary way we may state three basic concerns of the Christian man: 1) that the purposes of God be respected, 2) that his fellowman be helped along life's way, 3) that he and his fellowman be free to act responsibly to God. "We must obey God rather than men." Acts 5:29.

The way things are in this old evil world, our good man has a hard time of it to have his problems and issues come clean cut. To this point an instance of broad application. -- All men need the help of others in some measure. Our man of God will give the help he can. If he gives less in a given instance, even by his best judgment, than the person in need requires, he knows that he hurts a person by neglect. And that is sin.

Many children, for instance, are loved too little by their very own parents--and love can be given for free. If, on the other hand, he gives more than is good for the man in need, it is sin again. Many children, for instance, are handicapped from overprotection by their parents. Once it is a sin of omission, the other time it is a sin of commission. And who can cut it with razor edge precision at exactly the right point?

The question and problem would paralyze him if he did not know the advice that Luther gave, "Sin boldly but believe and rejoice in Christ more boldly still." This man lives in forgiveness and therefore is free to live and to do for his fellowman what the problematic situation suggests to his wisdom and good will for action.

The Question of Change

Social problems have been with us since Cain and Abel. These problems have become the more aggravated in our day because of the machine. Ever since doing and going and making has been the more by machine, society has been shaken up, dislocation and disorganization has come about more and more. Industrial revolutions have hit us wave on wave. We hardly know which one is hitting us now. But this is sure: individuals, families, and peoples are distressed by them.

For 150 years and more this has been going on. During this period various answers to the social question have been brought in.

In the spring of 1848 Karl Marx issued the Communist Manifesto and called on the workers of all countries to rise up with violence to have justice done for themselves. They did rise up most violently in Russia in 1917 (in China more recently), and they are trying to solve the social problem by collective initiative. Everybody works for the socialized state and receives what the state will give him, and that's it.

In the same year of 1848 Johann Hinrich Wichern raised the Christian voice and called on Christians to render services of love to the needy. His summons to action touched off the development of social services and the enactment of social legislation. And so the welfare state came into being in Europe.

In America a large phase of social welfare service has been given over to the state. This, we may note, is also on the collective order. Moreover, business corporations become larger and ever more like a collective state. They, as well as the labor unions, render certain welfare services to people.

The machine continues to make for social changes in town and country. Farmers are leaving the farms and will continue to leave them for some years to come. The consolidation of business enterprises, of schools, of churches goes on apace.

The question is: Must everything submit to change, or are there entities that must be preserved? Is there something in God's creative design which must not be changed? To this the answer will insist that three entities must be given opportunity to come into their own: the individual, that he may develop the capacities which God has given him; the family, that it may fulfill the function for which God has established it; the larger community, that it may be a home for people, without which individuals and families are quite adrift.

A social service concept which has gained wide acceptance is this: Help people to help themselves. This joins in one concept the responsibilities as well as the limitations of both the individual and society. This seems to parallel quite exactly the social service principle that is set out in Gal. 6:2, "Bear one another's burdens, and so fulfill the law of Christ," and 6:5, "For each man will have to bear his own load."

A directive toward developing a...

Responsible Town and Country Congregation

Dr. E. W. Mueller

Preamble

As the present form of the kingdom of God, the church has as its primary responsibility the proclamation of the full gospel of Jesus Christ. That message concerns man in his totality--man who has been redeemed by Christ--and the message is intended for all.

In our concentration upon town and country community, we are aware of the fact that rural people are not a separate segment of society and that the Christian faith offers more than physical health. Also the community cannot be divided, for as health of body, so is community health a totality.

But since we can do the work assigned to us by God only as we do it in its varied aspects, we are determined, as trustees of marvelous resources, to apply these where God has placed us.

The church has a responsibility for the community in which it is proclaiming the love of God, it has a responsibility to its constituency in rural areas, and it must be concerned about matters of community in the name of Him Who is on the side of good community.

We have not concerned ourselves in this effort with specific applications to a given area, for communities differ widely as to problems, resources, and social structure. Neither is our concern with specific methods, but with broad principles of community action that have general application.

He, Who was born in a stable and all His life was heir to the countryside, by His incarnation, life, and death, points the way.

How

Our people are interested in a good community. How can you and the local congregations help themselves and every family in the whole community to achieve a good community?

That brings up the question, "How?" To answer this big question we present here only broad principles of action which have general application to the town and country congregation. Because communities differ widely in their resources, social structure, and problems, we make no attempt to apply specific methods to a given congregation or to give you a step by step recipe.

Have Faith in and Concern for People

We assert our faith in people because in every community people possess latent resources, such as: imagination, concern, knowledge, and the willingness and ability to solve their problems. We believe, too, that democratic processes are effective, and that they provide a workable means whereby people together can meet their needs.

You and your congregation carry responsibilities and should have concern not only for the total life and well-being of the individual, but for the total life and well-being of the community. In fact, concern for the individual must be expressed in concern for the community since the individual's well-being cannot be secured apart from his community.

Relate to Resources

When in its love for all people the congregation seeks to serve the community, and hence the individual, several main avenues are open to it. The congregation can provide community leadership by sending into the community loving, concerned, redeemed individuals who are motivated and inspired to assume leadership and exert positive influence for a better community. This the congregation can do through the ministry of preaching, consultation service, community participation, and God-like living of its members. These individuals may work in community organizations, government agencies, farm organizations, or other groups.

The congregation may relate itself to other groups through the participation of its representatives in local community organizations, such as: community and county health councils, P.T.A., farm organizations, or other coordinating bodies. In this way the congregation becomes an integral part of community life and expresses its special concerns and viewpoints. Clearly, this means that the congregation should engage in interdenominational and internal-community activities which promote community improvement.

Sometimes a congregation or a number of congregations, together, also will actually render special services. This they may do not only to assure that the service is rendered, but to demonstrate ways of carrying out community projects to the whole community. Whenever such action is taken by congregations, their primary concern should be not with developing a Lutheran project or service, but rather a community project or service.

The pastor and congregation should, especially, endeavor to know the main community resources and cooperate with them in their community improvement efforts, as for example, getting all the families of the neighborhood to take part in the chest x-ray program of the county health department or support a better school.

Democratic Processes and Christian Concerns Are Basic

The local Lutheran congregation which is anxious to fulfill its responsibilities for community development endeavors to do so through democratic processes.

Furthermore, these basic processes best serve the interests and concerns of people.

The church asserts its faith that what is in the heart of man determines his attitudes. Thus, in terms of your community development the attitudes of the people are a fundamental factor in determining the extent to which community development can be achieved.

The church helps to develop attitudes. The Christian outlook on life undergirds a true concern for community and is, in fact, its source. As Christians we view man's life in totality in its relationship to God and to other men. Man is dependent on God for life since God is its giver and source. We, as children of God and redeemed by Him, are mutually responsible for each other.

The Christian congregation which sees its life in this framework of vertical and horizontal relationships possesses attitudes basic to community development. Other attitudes will issue from it. A congregation may develop a desire to raise the level of health in the community. It may develop a sense of being a part of the total community, and of having individual and congregational responsibilities for the well-being of the people.

Evangelism is your primary tool. Through evangelism you and your congregation share Christ with others. As people learn to know God, as revealed in Christ Jesus, they take a Christian attitude toward the needs of their fellow men and become responsible people in their community. Through such a program your congregation is providing for itself a constituency that is ready to assume responsibility for community improvement. Facing its responsibilities for developing specific attitudes conducive to the development of a wholesome community, the alert congregation will find many opportunities to do so.

Attitudes and facts give insight into interests and situations. The congregation with Christian attitudes will have a desire to discover the needs of the community, and the ways of meeting these with the resources people can find or create for themselves. The Christian congregation concerning itself with creating these attitudes can motivate many improvements.

Start with People Where They Are

You will find that this is essential to effective action both in the congregation's own life and in its work with the community. Leadership accepts people at this point. Alert leadership is willing to help people meet the needs which they sense and want to satisfy. Your willingness to start where people are means your willingness to face honestly that people's interest in a better community may be on any of several different stages, and to handle each stage effectively requires particular approaches.

These different stages are: 1) Apparent lack of knowledge and interest. 2) Passive acceptance of a situation as it is without awareness of needs or possibilities. 3) General, diffuse dissatisfaction with a problem. 4) Open or passive resistance to changing a situation. 5) Awareness plus willingness to participate and take leadership in action.

You and your congregation must first sense which of these applies to your case, then you must seek to apply your evangelism and leadership accordingly. The redeemed congregation gives witness to its evangelism and leadership. As it engages in building constructive attitudes and encourages interest in a better community, all its resources will be used to motivate and stimulate people.

The pastor's position is of strategic importance. His preaching of the gospel of forgiveness stimulates and develops the people's concern for a better community, especially when it puts into focus unmet needs. Working with individuals and small groups, skillfully listening and counselling, he can elicit the concern of people and help them discover what they might do to improve their community.

The congregation itself and its auxiliary organizations possess unlimited opportunities for helping the community raise its level of performance. In public and private worship, the congregational members face God's call to action for improvement. In the fellowship of worship--fellowship with God and men--the power to act is generated. The congregation's Christian education program on all levels can teach God's will and concern for wholesome community life.

The auxiliaries, particularly, can be the means for bringing appropriate experts to the community, thereby providing people with the resources, in fact and information, which are the basis of sound action. This is one way to bridge the gap between those who have the facts and the people with needs. The more informed people are concerning their needs, the more effectively the community can plan to meet them.

Auxiliary organizations which use discussion techniques that encourage maximum participation develop people for group thinking and action. Furthermore, such discussions are a means of discovering and developing leadership for the community. Members of the Christian fellowship should be encouraged to participate in community activity. Through this participation leadership will be discovered that will be: 1) acceptable, willing, and able to begin working at the point where the community is ready to start action; 2) motivated by selfless and social purposes.

Deal with Specific Problems

The congregation should concern itself with specific community problems that are found to exist in its community, and should create ways of dealing with them. These problems may be evident to the community, or they may not yet be recognized and need to be studied.

Authorities tell us that community awareness heads the list of community needs.

1. The community needs to develop a greater community consciousness on the part of all individuals and organizations. The pastor and congregation can properly take leadership for this.

2. People need to initiate programs to meet more adequately local community needs. These needs are often neglected in town and country communities. It is hard to do something about them because people do not know about available services.

3. There is need for adequate numbers of well-trained community personnel in or conveniently available to each community. Attracting good personnel to the community can often be done when the whole community bands together to seek them and point out the advantages the community has to offer. A program to

> encourage young men and women to go into training for such work as medicine, dentistry, nursing, teaching, farming, business, may well be undertaken.

The doctrine of vocations suggests the direction in which the solution lies. God wants all needs of people met. He confronts Christians with the need for trained personnel. This is a call to individuals to prepare themselves for the various community services so that they can serve God by skillfully ministering to the needs of people in the rural community. Such assignments need to be accepted in the spirit that they are services rendered to the community for the sake of God.

The congregation can study the implication of the doctrine of vocations for its membership and point out vocational possibilities and opportunities of Christian service to the young people. Through continuing personal interest, sometimes with financial assistance, the congregation should encourage its young people for service in the community.

Stimulating the community to create the economic, social, educational, recreational, and other conditions will not only better the living and the health of the people who already live in the community, but it will help to attract capable personnel. Anything that is done to raise the level of living for the families in a community will attract and retain needed community personnel.

You and your congregation can help, too, by developing a climate of acceptance and toleration in the community, without compromising moral standards, which will make such personnel feel comfortable and want to stay in your community. Such action on the part of the community, especially under the leadership of the congregation, will bring more of your own young people back into the community, and also create good community morale and pride.

The economic status of the individual families, the general educational levels and facilities, good roads, good farming methods, telephone systems, and other factors are an important part of wholesome community life.

Conclusion

We believe that people in every community have the capacity to improve their community if properly informed and motivated. We believe that the congregation has a God-given responsibility because of the Gospel to assume leadership in putting into focus unmet needs, in calling attention to community resources, and in evaluating the part its own members have have for improving the community. As the congregation participates in community action, it must function on the basis of its faith and act without compromising its Christian identity.

Based on "Findings and Conclusions,"
The Rural Congregation and Community Health
Prepared by
Division of American Missions
National Lutheran Council

Socio-Economic Change in Rural Society

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The most challenging problems today are how to facilitate economic and social change in a democracy. Rapid change is a dominant characteristic of our society. However, changes are occurring faster on the rural scene than at any other time in our history.

The combination of scientific and technological advances has wrought many changes in the American way of life; increased productivity in the industrial and agricultural segments of our economy, higher per capita income, greater mobility of the population and more means of mass communication.

Industrial developments and a nonfarming population spill out from cities into rural areas in a tide; into new cities, into subdivisions, into villages and into the open country.

The technological revolution is very evident on the farm scene. In 1959, there were 5,160,000 tractors on United States farms--a net increase of almost 2.7 million since 1945. Farm output per man hour increased 185 percent from 1940 to 1960. Today a team of horses is so rare as to cause stares and comments from travelers.

Two consequences of this technological revolution are particularly pertinent for this conference. First, the release of labor for off-farm work as production efficiency improves. Thirty million people lived on 6.5 million farms in 1930. However, in 1960, 15.6 million or 8.7 percent of the total population lived on 3.7 million farms. Agriculture is not a declining industry, although mechanization has reduced the number of people needed on farms.

Second, the growth of specialization in farm products. For example, between 1954 and 1959, farms reporting milk cows declined 39 percent, farms reporting chickens declined 36 percent while farms reporting 50 or more milk cows increased 41 percent and farms reporting 3,200 or more chickens increased 125 percent.

Each year fewer farmers feed more people than ever before. The volume of farm products reached a new high in 1960. This new record was accomplished with 30 percent fewer workers and 5 percent fewer acres of cropland than in 1947-49.

Human resources have been moving out of agriculture but the adjustment has not kept pace with the increased productivity of those who remained. The accumulative effect of technological progress increases the magnitude of resource adjustment on the farm scene.

Communities have been affected by the increased productivity of the farmer and industry. Rural areas have felt the impact of this technological revolution.

The sagging roof of a country church gives silent testimony of a casualty of rapid change. The unpainted walls and high weeds around a one room school reveal another casualty.

Meanwhile, advances in industrialization and mechanization opened the way for suburbanization. The automobile and dispersion of industry have contributed to rapid growth of the suburban and rural nonfarm population. Under the multipronged assault of mechanization, automation, mass communication, and industrialization, rural areas have changed--drastically in areas near large cities.

Young families and older urbanites have moved into rural areas as electricity, all weather roads, cars, the school bus, and other developments made the conveniences of urban living and education readily available. Mixed income rural areas are more common than ever before.

Many people living in the open country and villages are not rural in the sense that they practice farming as a way of life and a major source of their income. Rather, we might think of mixed income communities and the implications of a mixing and mingling of people from varied backgrounds, different values, interests and occupations.

This heterogeneous population and the ferment of rapid change poses a challenge for community leaders and educators. Life becomes more complex as city and country merge. Urban, rural nonfarm, and farm people have to adjust to new ways of living.

People may work in one community, live in another, and purchase most of their food, clothing and other items in a third. Workers drive 25 to 40 miles to urban jobs and a growing number commute 50 miles or more. The economy of communities near large cities is tied closely to the economic climate of the city.

Many people depend on both farming and urban occupations for their livelihood. Off-farm employment contributes to the continued merging and blending of town and country. It is another reason why the future of town and country is more closely related than ever before. Interests of people, both social and economic, do not change drastically at the corporation limits.

Rapid change upsets a community's way of life, gets things out of kilter. Every impact on our way of life has implications for all social systems, for example, the family, schools, churches and stores. Old established ways of carrying on day to day activities do not work as well.

Growth, mixing, mingling, and mobility of the population breaks down tradition and the old way of life (norms). These trends reduce the effectiveness of informal social controls.

The growing number of people, their mobility and the increasing complexity of problems necessitate a shift from informal arrangements to formal, contractual methods of conducting community affairs. There is a greater need for a person or an organization with special skills to perform certain jobs. An example would be the employment of a city manager for a moderate-sized town.

Some jobs disappear or are abolished. The village blacksmith is a good example. You have to go a long ways to get a horse shod. Practically all positions undergo modifications. New ones come into being --such as the astronaut.

The impact of technology and radical changes in transportation and communication necessitate adjustment in social systems. They must be in a continuous process of re-alignment.

Earlier in our history, schools, churches and stores were established to serve people whose major mode of travel was provided by horses. Small communities were almost self-sufficient in terms of meeting needs of the people.

Today, there is not the same need for services at every crossroads village. The automobile and all weather roads make it easy for the rural resident to drive to one of the larger towns. The general store, the one-room school, the community institute, fraternal orders, and in many cases the grange and township halls have largely disappeared from the rural scene.

The grouping of businesses, schools, and in some instances churches, in central locations has been one response to change. They can provide a greater variety of goods and services than the crossroads establishment.

Regional Changes*

The Manufacturing Belt, which stretches east from the southern New England states, the Middle Atlantic states, Delaware and Maryland to Wisconsin and Illinois must be taken into account when considering regional change. In spite of many changes since 1900, this area is still the heart land of the national economy and the very center of the national market for goods and services.

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*Data for this section are from Regions, Resources, and Economic Growth, by Harvey S. Perloff and others, Baltimore, Maryland, The John Hopkins Press, 1960.

It is important to note that the greatest growth in the Manufacturing Belt has shifted to the western end. Michigan, Indiana, and Ohio had above average gains in population, total income and per capita income, both in absolute and relative terms, between 1939 and 1954.

The following factors account for the favorable position of the western end of the Manufacturing Belt and its competitive advantage over other regions. (Ohio is the only northeastern state in this area). These states are so located that their total access to inputs and markets is unexcelled. This section is also one of the most concentrated markets in the United States. They are favorably situated in terms of access to basic resources such as coal, gas and ores.

The westward shift of population has increased the relative disadvantage of states at the eastern end of the Manufacturing Belt.

There has been a substantial redistribution of resource activities as older sources of materials have been depleted and new sources developed. The Plains, Mountain, and Far West regions have a larger share of the nation's total resources employment than they did before 1910.

Mineral activities in the northeast declined relatively by almost 40 percent while the southeast almost doubled its share of mineral activities.

Most of this change was brought about by a change in the relative position of coal and oil products in the nation's fuel economy.

Changes in Occupational Structure

Employment in service industries exceeded employment in production industries 32½ million and 26 million respectively in 1960.* Production industries had employed the greater number of workers until shortly before 1950. The gap between the two, in terms of number employed, has widened.

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*Service industries include these categories: trade, government service, transportation and public utilities, finance, insurance, real estate, and all other services. Production industries are manufacturing, agriculture, construction and mining.

Employment opportunities will increase faster in service industries than in production industries. Technological advances reduce proportionately the workers needed to produce the goods and food required by our nation. As our standard of living goes up, more workers are needed to meet the increased demand for service.

Occupation-wide professional, office and sales workers as a group exceeded the number employed in manual occupations (skilled, semi-skilled, and unskilled) for the first time during the past decade. This trend will continue with the fastest growth occurring among professional and technical occupations.

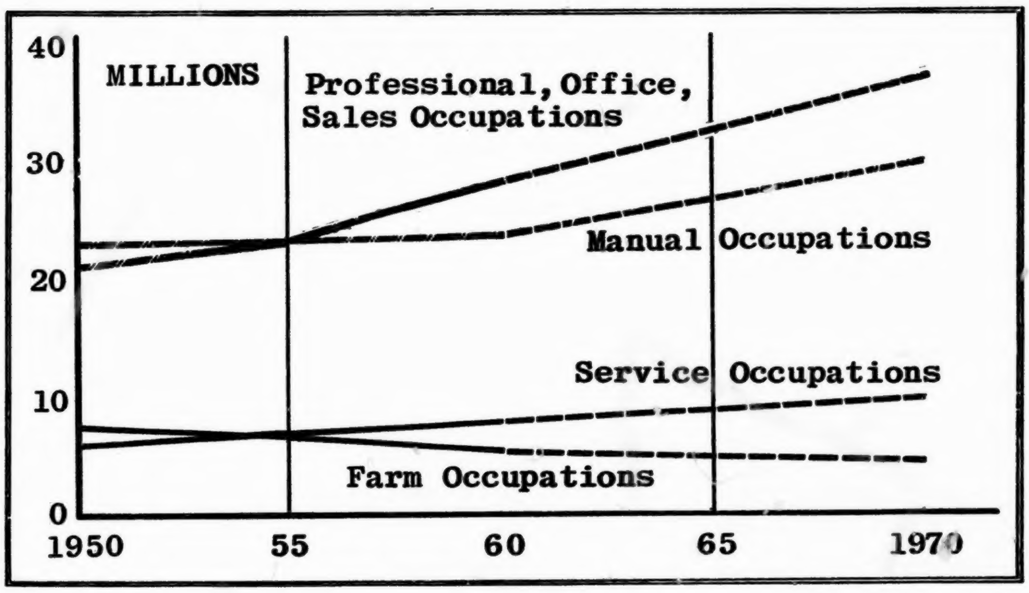

Figure 1. Employment by Occupation 1950-1970.#

The number employed in service occupations exceeded those employed in farm occupations during this decade.

The biggest increases in employment will occur in occupations requiring the most education and

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#Manpower Challenge of the 1960's. U.S. Department of Labor.

training. Employers will require at least a high school diploma for more and more jobs.

THE NORTHEASTERN STATES

Population and Farm Trends

The states in this region had a population of 64,522,523 in 1960 or 36.0 percent of the total population of the United States. The population increased by 14.8 percent between 1950 and 1950 compared to the national rate of 18.5 percent.

Although the population has grown, there are sharp variations within this region, ranging from a 40 percent increase in Delaware to a 7.2 percent decline in West Virginia during the decade.

This is not the only contrast in distribution of people and growth patterns. One of the greatest concentrations of population in the United States is found in an urban region extending 600 miles from Boston to Washington, D. C. A counter to this is the sparsely settled areas of upper New York State and the three northernmost New England states.

Generally, the greatest increases in population occurred in Standard Metropolitan Statistical Areas outside the corporate limits of the major cities or in counties adjoining these areas. These two examples are from Ohio. Lake County, just east of Cleveland, reported a 96 percent increase in population. Clermont County's population increased by 91 percent. This county adjoins Cincinnati on the east.

During the past decade the more rural the Ohio county, the greater the likelihood that the population remained nearly stable or declined.

Commenting on the national scene, Philip M. Hauser writes that if present trends continue, about two-thirds of the population will live in Standard Metropolitan Areas by 1975--approximately 150 million people. Of the 53 million added to suburbia, 32 million would reside in what is now largely unincorporated open areas.2/

2/Philip M. Hauser, "The Challenge of Tomorrow's Market," Journal of Marketing, 24:4-5, 1959.

No doubt this concentration of population around major cities will continue. Giant strip cities are predicted by 1980. Super highways will influence the buildup between the central cities.

One could expect areas beyond commuting range of strip cities to have near stable populations unless industrial developments occur within local population centers.

Like other regions, there were fewer farms in the Northeast in 1959 than in 1954. Part of the 25.4 percent decline in farms can be attributed to the change in definition of a farm (Cf. explanation at bottom of Table 1).

Table 1
Change in Number of Farms, 1959-1954,
Northeastern States

State	Number of Farms		Change, 1959-1954*	
	1959	1954	Number	Per Cent
Connecticut	8,292	12,753	- 4,461	-35.0
Delaware	5,207	6,297	- 1,090	-17.3
Maine	17,360	23,368	- 6,008	-25.7
Maryland	25,121	32,500	- 7,379	-22.7
Massachusetts	11,178	17,361	- 6,183	-35.6
New Hampshire	6,542	10,411	- 3,869	-37.2
New Jersey	15,458	22,686	- 7,228	-31.9
New York	82,355	105,714	-23,359	-22.1
Ohio	140,353	177,074	-36,721	-20.7
Pennsylvania	100,051	128,876	-28,825	-22.4
Rhode Island	1,395	2,004	- 609	-30.4
Vermont	12,099	15,981	- 3,882	-24.3
Virginia	97,623	136,416	-38,793	-28.4
West Virginia	44,011	68,583	-24,572	-35.8
Totals	567,045	760,024	-192,979	-25.4

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*Change in definition of a farm between 1954 and 1959 accounted for 42,385 or 22 percent of the total decline in number of farms. Minimum acreage was raised from 3 to 10 acres and units of less than 10 acres had to sell $250 or more of farm products to be classified as a farm.

The percent decline in Connecticut, Massachusetts, New Hampshire and West Virginia was twice the decline in Delaware. This is just another item which points to the diversity within this region.

More than a third (36.9%) of the operators worked off the farm 100 or more days in 1959. This was higher than the national figure of 30.1 percent. Farmers in this region have greater access to urban job opportunities than farmers in the Plains states or some Southern states.

Income and Transportation

This region with 36.0 percent of the nation's population reported 40.2 percent of the personal income in 1958. This is just slightly less than the 40.6 percent reported in 1950. However, absolute increases in real per capita personal income between 1929-55 was less than the national average of $559 for Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, and West Virginia.[3]

This population is more mobile than ever before if more wheels are indicative of more travel. Motor vehicle registrations (passenger cars, buses and trucks) in 1959 revealed a 40 percent increase over registrations in 1950.[4]

Miles of railroad track declined from 1950 to 1958 in every state but Virginia. This regional pattern was part of a national trend.

Unemployment and Underemployment

This region has an employment problem. In fact, five of seven states with major areas of substantial and persistent labor surplus are in the region, Massachusetts, New Jersey, Pennsylvania, Rhode Island, and West Virginia. Most of the remaining states have similar areas so classified.[5]

Multiple factors contribute to this situation, among them dislocation of jobs caused by the shift of industries out of the region such as textile manufacturing. Another is technological unemployment, a decline in labor requirements attributed to mechanical innovations or a decline in the market for the product. Coal mining in West Virginia, Ohio and Pennsylvania would be a good example. In some areas, this resource has been depleted.

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[3] Perloff, op.cit., p. 505

[4] Statistical Abstract of the United States, 1960.

[5] Data from report prepared by Bureau of Employment Security, Area Labor Market Trends, (April, 1961).

Less dramatic, but no less important, is the plight of the small or part-time farmer in the upland or hilly sections of this region. Their small units, frequently not adapted to intensive agriculture, cannot provide a satisfactory income in today's competitive economy.

Many have been supplementing their income by off-farm employment. A study of farm families in southeastern Ohio found most farmers working at off-farm jobs had been doing so for five years and they planned to continue. However, 40 percent of the 469 families had a net income of less than $2,000 in 1956.

Underemployment contributes to low income. This is a chronic problem of areas with too many people for the farm and off-farm job opportunities. The magnitude of this problem is emphasized when man-years of idle labor are computed. Total surplus labor of rural families in the Ohio survey area of seven counties (based on the sample) amounted to almost 12,000 man-years of idle labor.6/

Similar situations could be found in Pennsylvania, Virginia, and West Virginia and probably in upper New York State, Maine, New Hampshire and Vermont.

What of the Future?

The concentration of population in metropolitan areas will continue accompanied by a flow of people into rural areas--who want to live in the open country but are not interested in commercial farming.

The distance these people can live from their place of employment will increase. A continually improving highway system will reduce the time required to drive to a job in the city.

6/ Donald D. Steward, Employment Income and Resources of "Rural Families In Southeastern Ohio," Research Bulletin (in press) OAES, Wooster, Ohio.

The territory that a city can draw on for its labor force will expand as better highways interlace the area.

The number of farms, farm families, and part-time farmers will continue to decline. The latter will not contribute greatly to the supply of farm products.

Land used for urban development will increase along with more acres for recreation, reservoirs, and wildlife. Forest lands under a management program will show a modest increase accompanied by slight declines in agricultural land and unmanaged forests. Land used for highways and roads will show a modest increase.7/

In relation to other regions, the northeast will decline in relative importance industrially. Extremes in population densities will persist, with the more distant rural areas drawing on outdoor recreation and timber resources as major sources of income.

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The People in Town-Country Communities--
Stable and Declining Communities

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We develop certain general impressions about the nature of the rural population. For instance, one general impression is that the rural farm population is continuing to decline and that the rural nonfarm population is increasing. This is true, but not accurate. The rural farm population is continuing to decline, but farm people in the Northeast are not necessarily leaving their homes. Most ex-farmers are staying where they are and taking on new jobs. The rural nonfarm population is, in general, increasing; but there are many communities where population is remaining stable or declining. The purpose of this paper is to consider rural people at the far side of the continuum; i.e., in stable and declining town-country communities.

Perhaps a word is in order as to where we find such communities. These communities are not found around our larger metropolitan areas, but they may be found around some of our smaller metropolitan centers which are declining in population. Typically, however, we find these communities in nonmetropolitan areas.

These communities are survivals from an earlier era of economic organization. Over time changes in the state of the arts lead to new patterns of resource use and to alterations in the schedule of competitive advantages of different regions of the country. This results in a new spatial organization of economic activities.

The Northeast has the advantage of being the first region in our country to become developed industrially and the disadvantage of being distant from most of those regions which are growing rapidly today. Priority in development has also meant that the physical plant and forms of social organization established under an earlier pattern of economic and cultural organization may be obsolete in terms contemporary demands.

However, my goal is not to account for the relatively slow rate of growth in the Northeast in recent times but to describe the people we find in town-country communities where the rate of growth has been slow.

First, let me indicate that the phenomenon of the slow-growing community is highly prevalent. In Pennsylvania, for instance, during the past decade only 5 out of 67 counties had a rate of population growth exceeding the national average of 20%. Twenty-six counties in Pennsylvania actually declined in population from 1950 to 1960. In New York State, only 13 out of 62 counties exceeded the national rate of population growth in the past decade and seven counties declined in population. In Vermont and Maine no county attained the national average in population growth. Only one county in New Hampshire and one county in West Virginia increased in population at a rate above the national average. Between 1950 and 1960 forty of West Virginia's 55 counties lost population.

Population growth or decline may be considered a reflection of economic growth or development in an area. For in the long run, people shift from areas of few employment opportunities to those of abundant employment opportunities. In the short run, ties of property, sentiment, or kinship may prevent the shift. If population responded more directly to economic opportunities the decline in population would be even more drastic in many areas of the Northeast.

Given present birth rates and death rates in the Northeast, a stable or declining population means only one thing: more people are moving out of the area than are moving in. As the rate of population growth decreases or becomes negative, the relative excess of outmigrants over inmigrants becomes greater.

When people move out of an area with few replacements moving in, certain changes take place in the population structure, the rate of cultural change, and the outlook of the people remaining in the community. It is the purpose of this paper to reconstruct from fragmentary evidence drawn from a few community studies a picture of the people living in stable and declining communities. This picture has certain implications for the strategy of the church in ministering to rural people.

One of the first things to be noticed in a static community is a distortion of the population pyramid. There is an excess of elderly people and a deficiency of people in the productive age categories. Compared with the national average there is a relatively smaller proportion of workers in the productive ages supporting a larger proportion of the elderly and dependent children. This is not exactly true, but it is true that static communities devote a larger proportion of their resources to the support of the elderly and the education of children. Since static communities tend to be economically disadvantaged, the burden of the larger dependent population is felt more intensely.

The reason for the deficiency of workers in the productive ages is that migration is selective by age. Those who can leave the home community generally are the unmarried youth or young families just getting started. Therefore, an excess of outmigrants over inmigrants means that more young people are leaving than entering the community.

As yet, we know very little about other factors for which migration is selective. For a long time it has been supposed that the more able, aggressive youth leave the home community but, as yet, there is little evidence that this supposition holds for the Northeast, where industry is more decentralized.

Whatever the case may be, it seems plausible to suppose that the young person who elects to remain in his community gives tacit assent to the prevailing values and cultural norms of the community. He would be expected to adjust to the traditional value systems of a disproportionately elderly population. Those young people who find it more difficult to adjust would be more inclined to leave.

The arrival of new people has always been a source of rapid cultural change. Since static and declining communities attract few inmigrants, the community is less exposed to people bringing in deviant attitudes and values than the growing community. If these suppositions are correct we have an interpretation for the conservatism which has frequently been observed in static and declining communities.

Related to these considerations is the climate of pessimism often found in static communities. The pessimism is probably well-founded on an economic basis. Because the community is economically disadvantaged it is static. The old-timers can recall the period when the community was thriving. Vestiges of a greater prosperity and a higher level of cultural attainment can be observed daily in the historical monument, the deteriorating mansion, the ruins of a mill, and at the auction sale. The Golden Age is in the past and not in the future, which promises further failure and deterioration.

So much for the general picture; now let us look at specifics in the daily life of rural people in static communities. What kind of people are they? How do they live? How are they knit into community organizations? Are they reached, and how are they reached, by the church?

One of the things which stands out in the static community is the complexity of kinship ties. Because few new families move in the older families become intermarried and everyone is related to someone else. Certain family names become prevalent; hundreds of people may have the same surname. People sharing the same surname, however, may or may not acknowledge kinship, depending on class lines (which in small communities gives a strong weighting to moral factors) and degree of relationship.

Another consequence of low inmigration is that most of the people in a static community are natives to the community or married to people who grew up in the community. Analysis of origins of people in one Pennsylvania rural community showed that in 75% of the households one or both spouses grew up in the community. Of the remaining 25% two-thirds had close relatives living within the community. Only 4% of the 613 households could be classified as newcomers who had lived in the community less than ten years and had no kinship ties within the community.

No doubt the closeness of kinship ties tends to stabilize the values and norms held by people in the community. Deviant behavior cannot be cloaked with anonymity; the censure of kin is an ever present reality.

It has already been pointed out that static communities are characterized by a scarcity of economic opportunities. This scarcity has been intensified by the decrease in the importance of agriculture as a source of employment. As a result farmers and farm laborers have had to turn to nonfarm employment for supplementary income or for their livelihood. Typically the change in occupation is not followed by a change in residence.

With jobs scarce within the community workers seek jobs outside the community and commute to work. Fragmentary evidence suggests that in rural Pennsylvania communities two thirds or more of the working population may be commuting to work outside the community. The community of residence becomes a dormitory community and loyalties are divided between the community of residence and the community of work.

The consequences of this divided loyalty have not been fully determined, but it is difficult to see how commuting can intensify the integration of the community and its institutions. Evidence suggests that the community is becoming a less efficient unit of social organization and that a larger area is being used. We already see this in school district reorganization.

The steady migration of people from the community plus the decline of economic opportunities within the community leads to greater homogeneity in the people remaining within the static community. As the static community becomes less self-sufficient, the professional, business, and white collar classes diminish, the communities become more working class in composition. This is graphically demonstrated in the Pennsylvania community referred to earlier. Although the general level of education has risen, the number of people with college training has fallen. There are proportionately more college trained older people than young people. We are familiar with class selectivity between residential areas in the city; the same thing seems to be occurring in rural areas.

The material level of living in static communities is not as low as might be expected, given the depressed income levels. The median income in the Pennsylvania rural community recently studied was $3700. However, 80% of all families owned their own homes; one of the attractions for living in a static community is the availability of housing. Living space is generally adequate although the housing is somewhat obsolete and dilapidated. Ninety-two percent of the households had running water and two-thirds had a bathroom. Three quarters of the households had central heating. Most households also had vegetable gardens. The material level of living, though modest, is quite comfortable. Only a tenth of the families were living in shacks or extremely dilapidated dwellings.

Household composition in static communities appears to be different from that in dynamic communities. For example, in the Pennsylvania rural community intensely studied, there were no children under 18 years of age in one-third of the households. Presence of in-laws, uncles, aunts, and unrelated individuals in households was noticeably prevalent. One out of every six households lacked the husband-wife pair. One-tenth of the households were broken homes with children under 18 years of age; in three-quarters of the broken homes the father was missing.

Participation in formal social organizations tends to be low. Approximately one-third of the households in the Pennsylvania community are not active in any organization. The church is the main focus of formal social participation, but only one-third of the families frequently attend. Fire companies, sportsmen's clubs, lodges, and veterans' organizations are the other outlets for formal participation.

Participation in civic-type organizations is low. Community betterment organizations have been short-lived or have become static. There appears to be a shortage of dynamic leadership and leadership potential is underdeveloped. In response to a question, only a third of the household heads indicated a willingness to run for any public office. The particular community once produced a governor; today it could not produce an assemblyman.

Local leaders did not express optimism about the community's future. In this community the leaders' attitudes toward the community were blasé rather than defensive. Such an orientation may be realistic, but it does not auger well for community progress.

Although formal social contacts appear to be low, informal social contacts were high in the Pennsylvania rural community. Seventy percent of the households reported some type of informal social contact outside their homes in the previous week. Doubtless, the actual proportion of households having informal social contacts was much larger.

The most common form of social contact was visiting in other homes. Fifty-five percent of the households reported visiting in other homes. Information on visits received was not obtained but is probably equally high. Given the complex web of kinship ties in static communities, it is not surprising that visiting is such an important form of social contact.

One form of leisure time activity that competes with formal and informal social participation is television. Eighty-seven percent of the households have TV sets. An equal proportion of families reported watching television at least one night during the previous week. Sixty percent of the households claimed to have watched TV every night in the previous week.

Television has provided a window in the living room through which the outside world can be viewed without leaving the home. The existence of television means that any organization desiring participation must provide satisfactions which are at least as attractive as those provided by the TV set.

It was stated earlier that the church was the main object of formal social participation. Actually, in this community 42% of the male heads of households and 20% of the women were not church members. In terms of frequency of attendance, one-half of the male heads and one-third of the women were inactive members (see table 1.). Thus a substantial proportion of the households are totally unchurched and another large proportion of the households have only a nominal connection with the church. In only one-third of the households were both husband and wife active church members.

Another important observation can be drawn from Table 1. Women predominate in church participation. Twice as many men are nonmembers and twice as many women are active members. Such wide discrepancies must affect the definition of the church among males.

Table 1
Church Participation of Adults
in a Static Pennsylvania Community

	Men		Women	
Nonmembers	228 (42%)		117 (20%)	
Members	313 (58%)		462 (80%)	
Inactive		140 (45%)		145 (31%)
Active		173 (55%)		317 (69%)
Total number	541		579	

As would be expected, church congregations are numerous but membership per congregation is small. The area in which the 613 households reside is served by 21 local churches. Six of these churches are Methodist and five are Christian. Church membership is not closely associated with residence. Parishioners refrain from transferring membership to the neighborhood church of the same denomination even when they move within the area. Ten percent of all households belong to churches considerably outside the community area.

Activity in the church is related to proximity of the church. Two-thirds of the households which are connected with churches within the area are active while 40% of the households which are connected with churches outside the area are active. About 40% of the households are active in churches when there is a church in the neighborhood. The proportion falls to about 20% when there is not a church in the immediate locality. Many nonmembers were formerly members of churches that are now closed.

All of these considerations point to the conclusion that the church is seen as a local neighborhood institution rather than as the Body of Christ. People identify with the church in which they grew up. When they move to another neighborhood they tend to retain membership in the former church. When the original church becomes inaccessible through distance or closing, membership may not be transferred or is transferred after an extended lapse of time. The church is a place rather than a company of believers.

Concern is often expressed among orthodox churchmen about the growth of sect type churches in low income, declining communities. There is little evidence in the Pennsylvania community that the sect type church is more successfully meeting the aspirations of the people. The balance between sect type churches and orthodox churches has remained the same for the past twenty years. Approximately 10% of the households are affiliated with sect type churches. The sect type churches are plagued by dissention and schism. Four of the sect type churches are descended from one original church.

The foregoing has been a synoptic portrait of rural nonfarm people in static and declining communities. Although most of the data has been drawn from one community study the evidence harmonizes with observations drawn from a number of other communities. The main conclusions stemming from the analysis of static and declining communities are as follows:

1) With economic opportunities limited, outmigration exceeds inmigration.
2) As a result of age selectivity in migration the traditional values and norms of older people carry more weight than in growing communities.
3) The people remaining in static communities become more homogeneous in social and econonic characteristics.
4) The level of living is modest, but not impoverished.
5) The tendency is for institutions and community organizations to become ossified and apathetic with little potential for leadership or community improvement.
6) The church is one of the main institutions in the community, but exerts little influence because of nonmembership, nominal membership, and the proliferation of small and often shrinking congregations.
7) In terms of the potential numbers of people to be brought closer to the church, the static community offers a great mission challenge. In terms of the motivation of the church and the people's definition of what the church is, it is an open question as to whether or not the church will successfully meet the challenge.

The People in Town-Country Communities--Rapidly Growing Communities

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The suburbs are moving away from the city. The typical suburb in the 30's and 40's was located just outside the city limits. Following World War II a new trend became apparent. People began to move to suburban locations that were at some distance from large urban places.1/ Housing developments mushroomed all over the countryside. Small rural villages became bustling suburbs almost overnight. Peaceful country roads were lined with the homes of workers who every day made the long trek into the city where they worked.

There were two basic reasons for this development. In the first place, commuting patterns in the nation were drastically revised during the war. Wartime jobs expanded normal labor markets as employers hired workers wherever they could be found. It was not uncommon for employees to travel 50 miles each way to reach their jobs. Housing shortages cemented these patterns. Workers were unable to find a place to live near their jobs so they became adjusted to commuting distances that formerly would have been resisted. Today a family does not hesitate to select a home many miles distant from the job of the breadwinner.

Secondly, incomes were on the rise and the market for suburban dwellings increased beyond all expectation. Suburban living came within the reach of subprofessionals and blue collar workers. The desire for a home in the suburb was so intense that many of these families were willing to buy homes far removed from the city. Housing developers were quick to sense this market and soon began to construct homes on a mass production basis in rural areas where land costs were low. The "lunch pail" suburb came into its own.

The 1960 census data reveal that the growth of "extensive" suburbs has not abated. In Connecticut

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1/ W. C. McKain and R. G. Burnight, "The Sociological Significance of the Rural-Urban Fringe - From the Rural Point of View," Rural Sociology, June, 1953.

metropolitan areas, for example, the more rural towns where "extensive" suburbs thrive grew at a rate of 69% between 1950 and 1960. The "intensive" suburbs also had a healthy growth of 42%, but the central cities grew only three percent. Despite a change in definition that greatly increased the urban territory, rural Connecticut, as a whole, grew at a rate that exceeded the national average for both urban and rural populations. Rural suburbs have arrived on the American scene.

Hebron, Connecticut - A Case in Point

In order to examine this kind of development firsthand, a study was made of a rural Connecticut town[2/] that experienced a burgeoning of population following World War II. Hebron, Connecticut, was the town chosen for scrutiny[3/]. No claim is made that Hebron is typical of other suburban towns in the Northeast, although it seems moderately representative of many rural suburbs in southern New England.

Hebron is located on the periphery of the Hartford Metropolitan area about twenty-five miles from the central city of Hartford. It is an old town, having been incorporated in 1708 on land granted by Uncas, the famous chief of the Mohican Indians. At one time it had a number of small but thriving manufacturing plants and a growing population. Shortly before the Civil War the agricultural population began to decline as young people moved westward and cityward. Just after the Civil War manufacturing also bowed to superior competition and beginning in 1850 Hebron lost population steadily and sometimes precipitously until 1930. The 1930's and 1940's were periods of moderate growth. Not until the late 40's and the 1950's did Hebron's population increase markedly.

During the postwar years Hebron changed from a small rural town with a proud history to a rural suburban town whose face is turned toward the future. In these years its population fully regained the losses that accrued over the past ninety years. Many newcomers

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[2/] Corresponds to a township in most states.

[3/] The research was under the direction of Professor Robert G. Burnight. Certain liberties have been taken with the data and he in no way should be held responsible for the conclusions presented herein.

swarmed into the area; some stayed, other left, but the places of those who left were soon filled.

By most standards Hebron is still a small town. In April 1960 census enumerators could count only 1,819 residents. Yet this represented a decennial increase of 38%, a rate of growth that was greater than the rate in any state in the Northeast. Most of the newcomers were commuters to Hartford and other large urban places. In June 1957, migrant families[4] represented roughly two out of every five families in town. Only ten families in town could report that both the husband and wife had been born in Hebron.

What kind of a community is created when a suburban population inundates an area? Who are these migrants who are willing to drive twenty-five miles to work each day? Why did they select Hebron as a place to live? What is their impact on local social institutions and patterns of behavior? We need to know answers to these and similar questions if we wish to understand this latest suburban wave. The 154 migrant families in Hebron willingly told their story. It is a collective story of concern to educators, to social workers, to church men, to the general public, whether they live in places like Hebron, in metropolitan areas, or in sparsely settled rural areas. It is a story that may be retold many times and in many parts of the United States if some social prophecies are fulfilled[5].

Source of Migrants

One out of every five families who migrated to Hebron between 1950 and 1957 moved there directly from another state. Presumably, only a few, perhaps none, of these families had any prior knowledge of Hebron before they found a home there. Their attachment to the place is at best of short duration, and such hasty decisions may help explain the large turnover of Hebron's migrant families.

Those who moved to Hebron from elsewhere in Connecticut came equally from two general areas.

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[4] A migrant family is defined as a family that moved to Hebron since 1950. "Migrants" and "newcomers" will be used interchangeably.

[5] Robert C. Wood, Metropolis against Itself, Committee for Economic Development, New York, 1959.

Approximately one half moved from urban places mostly from the Hartford area; the other half came from rural areas of the State. The meaning of this is clear. Part of the postwar suburban growth may be attributed to much the same conditions that characterized early suburban growth; namely, a desire to escape the disadvantages of urban life and to combine urban employment with the advantages of rural living. This desire, quite apparent among the white collar workers of the 30's6/, has apparently been transmitted to the blue collar workers of the 50's. Part of the postwar suburban growth is a general by-passing of residence in a metropolitan area. Employment opportunities in cities have greatly expanded. But the workers from rural towns who found urban employment either could not find satisfactory housing in the cities or deliberately chose to live in a rural suburban environment. This would suggest that the rural-urban migration pattern has been considerably modified. Many families are moving from one rural area to another rural area either because it is closer to job opportunities, or because it has some other presumed advantage.

Most of those who moved to Hebron did not change jobs at the same time. This is especially true of those who left the Hartford area. It is also true for a large part of the households who formerly lived in rural areas. Probably many of the migrant families who have left Hebron, in turn, moved to other rural towns. Labor market areas are now so broad that a wide range of rural residential areas are equally available to urban workers.

Reasons for moving to Hebron

Kurtz and Smith in their discerning article in Rural Sociology on the rural-urban fringe point out that migrants to a fringe area do not choose the area "because it has any special attributes on which they placed a positive valuation"7/. In general, this same situation prevailed in Hebron. About one half of the migrants listed housing as the chief factor in their decision to move to Hebron. Some of these individuals were able to find a home which was a "good buy" or a

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6/ N. L. Whetten, Studies in Suburbanization. Storrs Agricultural Experiment Station.

7/ Richard Kurtz and Joel Smith, "Social Life in the Rural-Urban Fringe," Rural Sociology, March 1961, Vol. 26, Number 1, page 29.

"favorable rental." There are no large real estate developments in town but housing construction by individuals and "quasi-speculators" has been prevalent. Others happened to find a fine old colonial home ripe for modernization; still others located a house with a view or with some other attraction that appealed to them. In most of these instances had the "good buy" or the "house with a view" been located in another rural town it would have been equally attractive. Obviously, community life in Hebron was not the compelling force for these families.

A few had friends or relatives in Hebron (five percent). These families would not have been attracted by just any rural suburb. Another six percent got jobs in Hebron and thus had an obvious reason for moving there. The remainder mentioned such items as "within commuting distance," "wanted to live on an acreage," or "had to get away from the city." Again Hebron was chosen more or less fortuitously. Any rural town within twenty-five miles of Hartford would have served the purpose.

Most of the newcomers to Hebron purchased homes: only a fourth are living in rented properties. Many of those who rent live in a recreational area that borders a large lake. The owners of quite a few lake-shore properties in response to housing demand have "winterized" their homes and placed them on the market, either for sale or for rent. Home hunters with their sights set on suburban living are attracted to these places, partly because of their competitive prices and partly because they afford an opportunity for suburban life, plus summer recreation. Some of those who rent are planning to purchase a home just as soon as they "find the right place at the right price."

Some of the older Hebron homes have been sold to suburbanites who have the same urge that prompted Mr. Blandings to remodel his dream house. Over a fifth of the homes lived in by newcomers are more than 100 years old and few go back to colonial days. These fine old houses have been "snapped up" by city dwellers and by families who have grown dissatisfied with life in the more modern suburban homes. These families are usually more affluent than the others. In many instances their love for old houses has been transferred to the community itself which is rich in tradition and history.

Over one half of the migrants live on small acreages that range in size anywhere from one to 100 acres. Unlike the suburbs adjacent to cities, the price of land has not been a limiting factor. Of course, those living on a lake front tend to have tiny plots of land; but, despite the absence of zoning regulations, most of the house lots elsewhere in town are quite large. The occupants rarely engage in any sizeable agricultural operations. A small vegetable garden, one or two fruit trees, and several berry bushes are about the extent of their farming. Most have no agriculture at all and are content to maintain a well landscaped lawn with the inevitable outdoor fireplace.

Characteristics of Migrants

In general the migrants were young married couples with preschool children, although a generous sprinkling of middle aged families also made the move. Over one half of the household heads were under 40 years of age, and less than ten percent were 55 or over. Among the nonmigrant heads of households only 35% were under 40 and nearly 49% were 55 or older.

Young children are well represented in the migrant households. Over three fourths of these families contain one or more children of school or preschool age; over 40% of the nonmigrant families have no young children. If children serve the function of welding their parents into a well integrated community, the absence of young children in the nonmigrant homes must be reckoned as formidable deterrent to community integration.

The migrants as a group are well educated if years of formal education are used as the standard. The average head of a migrant household has a high school education and fully one fourth of them have had at least some exposure to a college education. The nonmigrants, being older, have had less formal education. When age is held constant the educational differences between migrants and nonmigrants tend to disappear. Approximately one half of each group in the 25-44 bracket have at least a high school education. About twice as many of the migrants have had some college training.

The following table shows the distribution of migrant and nonmigrant heads of households by occupation. This table supports the claim that much of the postwar migration to rural suburbs has been the movement of "blue collar" or factory workers. Over one half of the Hebron migrants have skilled, semi-skilled, or unskilled jobs. This is not an "exurb,"[8] nor is it the home of the "organization man."[9] Suburbs have been democratized and the locale is frequently in the rural area.

Table
Occupation of Employed Household Heads by
Migration Status, Hebron, 1957

Occupation	Migrants	Nonmigrants
Total		
No.	147	230
Percent	100.0	100.0
Professional	21.8	7.0
Manager	5.4	7.0
Clerical & Sales	8.2	4.3
Services	2.7	7.8
Farmer	3.4	17.8
Skilled	32.6	29.2
Semi-skilled	18.4	15.2
Unskilled	3.4	4.3
Farm laborer	4.1	7.4

The table also demonstrates that the farmer is only a small segment of the total population. Most of the population are factory workers. The more recent migrants have a substantial block of professional people, most of whom are engineers in the aircraft plants of the Hartford area. The nonmigrants include most of the farmers in the town.

The similarity of occupational interests potentially is a powerful force for community integration. Unfortunately, many of the migrant families left the city precisely to escape this type of identification. They sought the suburb partly as a status symbol and have no intention of submerging their individuality in any group composed of their fellow workers.

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[8] A. C. Spectorsky, The Exurbanites, Street and Smith, New York, 1955.

[9] William H. Whyte, Jr., The Organization Man, Simon and Schuster, New York, 1956.

Social Participation

Americans are considered to be a nation of "joiners" and their proclivity to join formal organizations reaches its apex in the modern suburb. Whyte describes in some detail the plight of the unwary organization man and his family who are pressured by circumstances to join and participate in so many clubs, associations, charities, churches, and organizations that all of their free time is soon engulfed.[10]

This is far from the case in Hebron. Perhaps the rural suburb places a damper on the urge to meet. For one thing houses are well dispersed and families are not physically in the middle of things. Also there is more diversity of interests and backgrounds in a place like Hebron than there is in Park Forest or Levittown. But even more important may be the presence of organizations on the spot and already serving well defined needs. Part of the reason for joining a new club is the satisfaction of building, of wielding power, and of meeting emergency situations. Hebron was a well-established community before the migrants moved in. A full complement of organizations, nearly fifty, was already in existence. Newcomers could join these but then they would be giving time to groups where the seat of power was firmly established and activities already had become routinized.

Religious Organizations

There were very few differences in the participation patterns of the migrants as far as religious or nonreligious organizations are concerned. Three fifths of the migrants were not members of a single secular organization and 56% of them did not belong to a church or to any church-related organization.

Research seems to document the importance of religious worship and membership in Sunday School or some other church group in suburban life. Frequently, church-oriented activity is one of the best avenues a newcomer can travel to become acquainted in a community and to gain acceptance by the older residents.

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[10] William H. Whyte, Jr., op. cit.

In Hebron, despite its Biblical name, less than one half of the migrants have any direct connection with a church. This is particularly true for the households that are usually the first to become interested in church activities; namely, the so-called "normal" families, those consisting of a husband, wife, and children. Only one fourth of heads of these families attend church or participate in the activities of church-sponsored organizations. And only about one third of the wives and mothers in this group have any church connections.

A substantial number of the families who do participate in some church activities are connected with a church outside the boundaries of the town. Some of these are Roman Catholic who do not have a local church. Others are persons whose ties with the church where they formerly lived have not been severed. Experience has shown that the latter families may strive to maintain participation in the church "back home" but sooner or later most of them either move to a nearby place of worship or give up church activities altogether.

There is some evidence that the longer a family lives in a fast growing rural suburb the more likely it will take part in a church program. In the case of normal households nearly one third of the early migrants, those who arrived in Hebron between 1950 and 1953, participated in some church activity in 1957. Only 18% of those who came since 1953 had any church activity in 1957. Possibly the exceptionally large exodus of migrant families during the first and second year of residence might be avoided if more of them were encouraged to take part in some form of church activity.

Citizenship Participation

Local government in New England towns is singularly dependent upon and, in turn, offers unusual opportunity for the active participation of local residents. In town meetings each person has an opportunity to express his opinions and to give his views on local problems and to question town officials concerning the conduct of their office. The voting behavior and office holding of the newcomers throws considerable light on their identification with the community. Observations in other Connecticut towns tend to support the findings in Hebron.

Most Connecticut citizens take time to go to the polls. In a recent Hebron election for local town officials 91% of the registered nonmigrants cast their ballots, compared with 77% of the migrants. The lower proportion of migrants who voted may reflect their lack of knowledge about local candidates or it may suggest some apathy towards the local community and its government.

Contrast their voting behavior with that of the more urban suburbs which are a suitable beehive of political activity. In the national elections a year or so later nearly 98% of the migrant voters in Hebron cast a ballot. Their political interest is strong, but it is not centered in the community where they live.

There are many elected and appointed positions in the local government of Hebron. In 1957, for example, there were 69 positions and these were filled by 58 different persons. Most of these positions are unpaid and they frequently make great demands on the incumbents' time and energies. They do give a measure of status and afford an excellent opportunity for the newcomer to make his presence felt. Only 14% of these offices were held by migrants and most of these were in one area of interest--education. Four of the nine members of the Board of Education were newcomers and two of three local representatives in the regional school district were migrants. Obviously if a newcomer is sufficiently interested in one phase of local government and willing to serve, he can get the support necessary for election.

Commuters

Newcomers to Hebron have found the process of integration into the rural community a difficult task. Their lack of success can be traced to many things, some of which have already been mentioned. The most common explanation is related to the burdens of commuting. The daily routine of getting up early in the morning, driving to work, and then returning late in the day is undoubtedly a time-consuming, enervating, and exasperating experience. "I just want to sit down, take off my shoes, and stay put after supper" is a common wish. There is little time to spend with the family, even less for the community.

Approximately seven out of eight newcomers commute to their jobs in another town. For most of them this means anywhere from an hour to two hours of travel every day. Three fourths of them work in the Hartford area. No wonder that only a fourth of them take part in any church-related activity and that only slightly more are involved in any formal organization at all. There is some evidence that after a few years residence in the town even the commuters begin to take an interest in community affairs. About 40% of the nonmigrant commuters have some church participation, for example. The newcomer who commutes is definitely the person who is putting the least into his community and probably is shortchanged in the process.

When a relatively large number of people move into a community some of them are bound to be dissatisfied and would prefer to live elsewhere. Migrants to Hebron were querried on this subject and almost 30% expressed a desire to live elsewhere.

Undoubtedly the adjustment to a new community, particularly one that is suffering from the pains of rapid expansion, is largely an individual matter. Nevertheless, the community resources may be enlisted to remove a measure of the discontent that exists. Churches and other community organizations in these fast growing rural suburbs have both an obligation and an opportunity to be of assistance to the evergrowing number of newcomers. A new way of life is in the making. The kind of life it will be to a large extent depends upon the patterns of community behavior that emerge in the formative years. This imparts a sense of urgency to the endeavor.

Values and Goals in Rurban Society

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Introduction

An understanding of the values and goals sought by people is essential for any agency, institution, or person seeking to help individuals meet their needs. Values and goals provide the framework within which individuals and social systems pattern their living. Unless we know the framework within which people operate we cannot predict the future developments in rurban society.

Definitions

Goals are the ends of action. Values are the criteria by which goals and means of reaching those goals are chosen.

Man is characterized by his ability to set his sights on a goal and direct and control his behavior in a way which he perceives as moving him toward the attainment of the desired goal. The goals toward which action is directed are diverse--a material object, a state of being, a sensory experience, a particular social relationship. They can be short term--the immediate end of a given act important in itself, or long range requiring the attainment of a series of intermediate ends of action each serving as a means to the next until the final goal is reached. The goals selected either as ends in themselves or as means to other ends are dependent upon the values held. Values guide action. They are expressed by and govern behavior and hence are the determinants of codes of conduct followed by people.

Robin Williams attributes four qualities to values:

> 1) They have a conceptual element.... Values are abstractions drawn from the flux of the individual's immediate experience.
> 2) They are affectively changed....
> 3) Values are not the concrete goals of action but rather the criteria by which goals are chosen.
> 4) Values are important not "trivial...."[15]

Values are the "meanings" which the individual gives to his world--the way in which he relates that world to himself. They differ from belief in that a belief is the conviction that something is real, but a value is the rating of that conviction by the individual as "good," "bad," "desirable" when measured against a set of standards. Belief, then, is reality to the individual and value is the way he relates reality to himself--the meaning of reality to him--the criterion by which he judges.

Although values guide the selection of goals, a knowledge of (the) goals tells us little about the criteria used to evaluate the choice. We need to look behind the choice to discover the concepts of the desirable which were brought to bear. In many situations each of the alternatives available is associated with important positive value. The choice, then, is not between good and bad, but between two desirable alternatives.

Conversely, the alternatives available may have negative value--in which case the choice is between two "evils." In any event, it becomes necessary for the values to be ordered into some sort of hierarchy so that the individual is not immobilized. While ordering will not completely eliminate conflict between values, it can minimize it. Values also become organized into systems more or less designed to prevent contradiction and conflict so that decisions can be made, individuals can function in their positions, and social systems can be maintained.

Source of Values

The human infant is a highly plastic organism upon which the culture of the society in which he lives is gradually imprinted through a series of social experiences within his family and the larger society. The ability to assess situations is developed gradually through direct experiences with consequences of action or vicariously by the "teaching," explicitly or implicitly, of the agents of socialization (parents, teachers, siblings, peers, etc.).

Since the individual is exposed to new situations throughout his life span, the possibility of developing new evaluative criteria is always present. However, perception of new situations is always guided by the meanings already developed. The individual is not as plastic as may at first appear. Although the possibility of change in evaluative standards is possible as long as the individual can perceive his world, the probability of change is decreased as the individual develops a full blown personality with an organized and integrated set of values. He then tends to see his world through his own evaluative screen and reject those situations which fail to fit his perceived notion of the world. The importance of early training cannot be overemphasized in the development of values.

Since the values developed by the individual depend on the kind of social experiences he has, criteria of judgment differ tremendously from one type of culture to another. In addition, individuals within any given culture do not have identical receiving mechanisms with which to perceive their world, nor are they exposed to identical aspects of their particular society. As a consequence, a great diversity of values exists among individuals and also among subgroups of a society.

Values and Social System

The values of a group of people find expression in the social system by:[11]

1) Establishing the outlines of expected and obligatory conduct, which gives behavior uniformity and patterning, thus, making it possible for the individual to know what is expected of him and what to expect of others.
2) Prescribing the sanctions (rewards or punishments to be associated with specific conduct) --defining the payment for conformity and price for nonconformity. The type of sanctions defines the ease with which innovations by creative individuals can be introduced.
3) Determining the kinds of problems to which the system will commit its resources--what are to be the matters of concern.
4) Promoting or deterring social change by the meaning attached to social change itself or through the number of means considered appropriate for the solution of common problems.

In the interactive process, people work out agreeable solutions to problems. As these solutions are used time after time, they take on the character of "rightness" or "oughtness." The patterns of conduct come to be considered desirable in and of themselves rather than as means to a goal. They are their own "raison d'etre." Social systems differ in the ease with which adjustments to changing conditions are introduced into the structure.

Four types of social structure have been delineated by Howard Becker.[1]

A. Oriented away from change.

   1) Socially and culturally isolated system with strong emphases on tradition maintained by internalization of values, attitudes, beliefs within the people.
   2) Behavior rigidly defined but maintenance of prescribed patterns is through an authority structure rather than internalized by individual.

B. Oriented toward change.

3) Change accepted if needed for the functioning of social system but it must not violate other principles or codes of conduct.
4) Change accepted if goal is desired. Any means are employed so long as desired ends are achieved.

A society is composed of a number of interrelated subsystems which are tied together by a common set of broad, general values which make it possible to maintain the relationship among the parts. However, within each subsystem more specific values are defined by the particular experiences to which the people are exposed. Consequently conflict among values can occur among subsystems within a society as well as between individuals or within an individual. In many cases, agreement exists over the general goal to be achieved, but the specific goals seen as the necessary prerequisites to attaining the general goal are not agreed upon. The more specific the goal the greater the likelihood of conflict.

Is There a Rurban Society?

Consideration of these social systems described above become particularly relevant when considering the possibility of an emerging rurban culture.

America today is experiencing rapid changes in the patterning of its social life. The difficulties of understanding what is happening, the implications of change, and the actions necessary to meet new conditions are greatly multiplied because few models are available to use as a base for analysis or prediction. The traditional concepts of "rural" and "urban" people were relevant and adequate to the living patterns characterized by a primarily agrarian economy with scattered urban centers. The social systems which developed in these settings had structures growing out of their respective ecological setting and people refected their different way of life through beliefs, attitudes, values, goals, and customs. As long as people from urban and rural areas were relatively immobile, with little communication between segments, patterns of living remained distinct and self-perpetuating and the polar typology of rural and urban reflected reality. Many forces have operated to render obsolete the rural-urban dichotomy. Industrialization, urbanization, specialization, improved means in transportation, communication, and education created conditions of contact out of which would develop a new type of society containing elements of both rural and urban society.10/ One can logically expect that the amount and kind of cultural contact will effect the type and extent of changes in patterns of living. Since change does not proceed at a uniform rate one would also expect differences among rural areas thus further obviating the concept of a rural-urban dichotomy and fostering the model of a rural-urban continuum.7/

If indeed the rural population has considerable diversity within it depending upon the "mix" with urban contacts, the difference should be reflected in the living patterns of the people, in the goals sought, and in the criteria used to choose among alternatives. The important consideration for us is to examine the changes which have already occurred in the shift from rural-urban dichotomy to a rural-urban continuum and then to attempt to analyze the values and goals held by people in various ecological settings.

Who are the People Living in Rural or Semi-Rural Areas?

Migration of population is no longer one away from rural to urban. The city has exploded under the impact of increased industrialization and urbanization. The flight from the city into the rural hinterland has created a heterogeneity hitherto unparalleled. Rural residents range in occupations from the professions to odd jobs. They live in housing ranging from country estates to shacks. Their contacts with the mainstream of American society may be in the form of intimate daily associations or practically none. Their backgrounds range from the cosmopolite seeking gracious country living to the localite whose social world is limited to a 50-mile radius. The ecological setting may be a new planned, zoned, restricted, residential suburb on the outskirts of a city; or an unplanned, unzoned, unrestricted area of mixed land use on the outer fringe; a scattering of houses in the hinterland-farm and nonfarm; a cultural isolated settlement; a growing satellite or newly industrialized community.

The area of greatest population growth has been the urban fringe. This phenomena has further intermixed people with different backgrounds, because the movement has been two directional--city people seeking living space and rural people drawn closer to educational and occupational opportunities.13/ Such variation could hardly avoid finding expression in the goal, values, expectations, and frustrations of these people.

For analytical purposes the following groupings of residents is delineated. They are by no means complete but do describe some of the great diversity now found in rural areas.

I. City dwellers gone rural

  A. Successful business and professional families, seeking uncrowded, unblighted residential area.

  B. Blue collar and lower status white collar families with comfortable incomes, looking for desirable living space.

II. Nonfarm residents with rural backgrounds

  A. Employed in local business

  B. Employed in urban center

III. Farmers

  A. Full-time
    1. Commercial, large scale operation
    2. Small scale operator

  B. Part-time
    1. Rural background, seeking to supplement income by job in industry
    2. Some urban background, supplements city employment with part-time farming

City Dwellers Gone Rural

The first two types of city dwellers gone rural, regardless of social status, are quite similar in their motivations for moving to the country. They want to own a home in an area which will provide a desirable place to rear their children.9/ They have reached a level of affluency which enables them to have some of the "good things in life" and the American dream defines this as a home in a nice neighborhood, a well cared for lawn and a kitchen filled with modern equipment, a suitable location for family life.10/

They tend to settle in suburban or fringe areas not far from urban centers where the husband is employed. Generally speaking the families gravitate into neighborhoods with families similar to themselves so that one has pockets of homogeneous families living in houses which may be remarkably similar. The wives are less likely than other women to be employed and are home-centered.

These families migrate from a nearby city[12, 8] where they have patterns of association established. They find it easy to maintain these contacts and consequently are not dependent on the local community for all their social life.[6] They look out from the area. Their local concerns are with those situations which have direct affect on their own lives,--schools for their children, zoning to protect their property, roads to facilitate their commuting, but not necessarily the maintenance of the old community solidarity associated with the nostalgic concept of "the old home town." They want a nice place to live and are even willing to be taxed for it.[12] But they are willing to leave for a better job. While they may feel less intimately tied with local people, studies do indicate identification with the area.[8] Many are seeking a sense of community and desire to participate.[3] Interestingly in a fringe area near Pittsburgh husbands and wives with urban background were found to be more likely to participate in local organization than people with rural backgrounds.[12] Husbands with the most urban background tended to have more years of schooling and to be somewhat more likely to be employed in business, or professional occupations than those with all rural experience. This suggested a difference in role expectations concerning participation. The urbanite gone rural expects to be a part of the local organizations, particularly those with a civic orientation. At the same time he maintains some of his urban contacts in both informal and formal associations.

Change in the community is likely to be desired and hoped for by these people. They are accustomed to the services and facilities of an urban community and miss its conveniences. Many are hoping to change the local situation gradually to have the best of both locations--facilities and services with quiet, peaceful, non-congested living. Their frustrations may center around the slowness with which change comes about. They may have little conception of the means of instigating change.

Although ex-city dwellers have a positive attitude toward township government, few of them know the elected officials or how it functions.[16] They favor the retention of township government rejecting annexation or incorporation, yet want public services increased. An educational campaign seems to be in order to acquaint suburban and fringe residents with the necessary prerequisites to added services.

Nonfarm Residents with Rural Backgrounds

Many of these people are long-time local residents who have kinship and community ties in the area. Their associates are likely to be among the long-time residents rather than the newcomers who have contacts in urban areas.[12] Without urban backgrounds themselves they are much less interested in services and facilities which urbanites consider essential. They are used to the situation as it is. Many are not as affluent as the residents with urban backgrounds who tend to be better educated and hold higher status positions. Localities may want to keep taxes down, restrictions few,[12] the community unchanged, or at least changing slowly. They, along with farmers, support and control many of the local organizations,[8] although people with urban backgrounds become more and more involved and as their numbers increase may gain control.

Support of the school is likely to become a source of conflict. The newcomers are families with young children for whom they want educational advantages. Keeping up with sheer numbers of pupils can strain the existing tax resources greatly. In addition, parents from urban centers expect diversity in training found in large schools.

Although some of these people are employed in urban centers, their social life outside of their work tends to have few urban contacts. Consequently, their attitudes and values are more like the locally-employed people than the urban newcomers.

The local businessmen may find the sudden influx of new people advantageous to their business, providing they can provide the goods and services appealing to those accustomed to shopping in urban centers. If the businesses are prosperous and willing to grow, the invasion will be viewed as opportunity, acceptance will occur because the relationship is mutually beneficial.

If, however, businesses are not so prosperous, not willing to develop and change, antagonisms are likely to fester and grow because interests are divergent rather than mutual. Contacts will be nil and with social isolation each grouping will intensify its point of view with little appreciation for the others.

Closely akin to these people in values and goals are the not-so-successful urban workers who move to the fringe not as a symbol of affluence, but to make ends meet. Many of these people have rural backgrounds and are looking for inexpensive living. Since they have little invested in their property, they are less inclined to accept restrictions on land use which might interfere with their varied pursuit to make a living.

Changes in the community tend to view in dollars and cents. Any innovation which is likely to cost money is resisted. Their vested interest lies in keeping things as they are so that they will not be forced to move to maintain their low level of living.

Farmers

Farmers are as highly diversified a group within themselves as are urban workers.[3] They can be either full or part-time employed in farming, have a large operation tied closely to the larger society through the economic system, or a small subsistence-type operation with little contact beyond the local area. Their ability to pay often colors how they feel about community improvement.

The part-time farmer tends to be somewhat different in characteristics from the full-time farmer. He is less likely to be Republican, is younger, has fewer children, has a higher socio-economic level, is less likely to belong to farm organizations, has more social contacts with nonfarmers. In spite of these differences his social attitudes are quite similar toward government support programs, educational, family, and economic institutions.[4] For the most part, part-time farmers are recruited from the farm population and consequently are similar to farmers in many ways despite their urban employment. The rural background sets the stage for expectations.

Farmers may react to the influx of city people much as their local nonfarm neighbors. They are aware of the tax problems created by additional services but are not necessarily hostile to urban people.[14] Since farmers pay a disproportionate share of tax on real estate, they may wish to move more slowly than new residents desire in bringing additional services to the community. Their reaction is likely to be affected by characteristics other than occupation. Those who have higher socio-economic status, are better educated and participate in organizations, are likely to be drawn into close association with their more urban neighbors. Those farmers who do not have these characteristics will not have the contacts or develop the sympathy with the changes occurring.

Implications for the Future

The diversity of people found in rural areas is likely to continue and the gap between those people strongly influenced by the mainstream of American culture and those caught in the backwash is likely to increase.

In some areas, particularly around growing urban centers, the variations because of differences in background apparent today are likely to become homogenized as the next generation grows up in contact with urban people, and socialized in similar institutions. Education and social status will continue to be important variables creating differences in values and goals and may, in the fringe, at least, become key differentiating factors just as they are in urban areas.

The situations most likely to be fraught with conflicts and frustrations are those where people with dissimilar backgrounds find themselves occupying the same area and forced to come to grips with the same community problems which they view from divergent frames of references. The lack of planning currently characterizing the fringe intensifies the likelihood of heterogeneity and continues to sow the seeds of conflict.

Many suburban areas are already planned around a principle of homogeneity and, as the number of people to share costs increase, problems of developing the pattern of living desired will gradually be solved. Basically people in suburban developments are seeking a similar way of life with its emphasis on familism and good living.

The other homogeneous group--those caught on the backwash of change, may not solve their problems so easily. Although these people have similar goals and values, they are not part of the mainstream of American culture. With increased communication, they may well become more aware of their disadvantaged position. The "poor-me" attitude which can develop is the very factor which prevents these people from becoming a part of society and solving their problems. At times the only solution is to leave. Many young people are doing just that. Some communities probably should be helped to die gracefully but humanly. Change is inevitable but as long as man has the ability to direct and control (to some extent at least) his course of action, the new must be constantly evaluated as consequences become manifest.

Whither the Church?

Amid such heterogeneity the church must find a way to serve the needs of people. To accomplish this end the following questions are raised for consideration:

1. Can the church continue to put forth an undifferentiated product to highly differentiated consumers? Would the development of specific programs for specific people be a more effective approach?
2. Can one minister serving two or three small churches be an effective spiritual leader if the congregations are diverse and unsympathetic to one another?
3. Should your church try to serve all rural people? Can it serve all equally well? How does it choose?
4. Does the church have an obligation to be concerned about community problems and their solutions? Can it consider the type of living patterns developing in the search for the "good life" religiously irrelevant?
5. Does the church have a role in changing the current "comfortable living" theme by creating an uncomfortable sense of responsibility for our fellowmen? Is Christianity to foster smug acceptance of current values and goals or to be an instigator of change in developing new directions? Does it reflect or mold?

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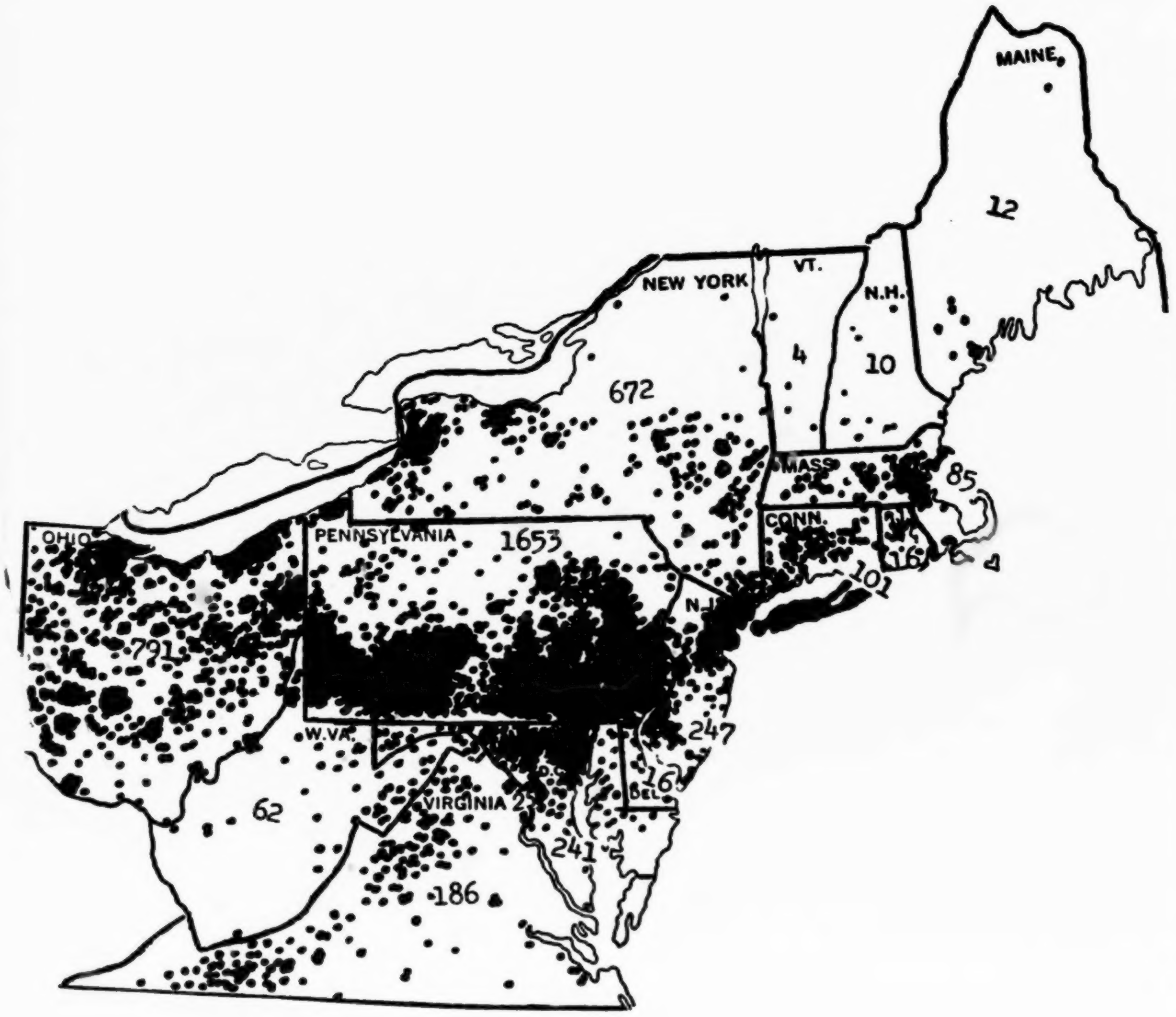
Area of Study--

NORTHEAST CONFERENCE OF RURAL NONFARM POPULATION


MAINE
12
NEW YORK
VT.
N.H.
4
10
672
MASS
85
CONN.
16
101
OHIO
PENNSYLVANIA
1653
791
N.J.
247
W.VA.
16
DEL.
62
VIRGINIA
2
241
186

Lutheran Congregations
Based on 1960 Yearbooks

STUDY OF THE 14-STATE AREA

Population and Lutheran Baptized Membership

Based on 1950 and 1960 Census Reports and 1950 and 1960 Lutheran Yearbooks
(Town and Country = nonmetropolitan counties, excluding all cities above
25,000 population)

State	POPULATION				LUTHERAN MEMBERSHIP			
	1950	1960	INC./DEC.		1950	1960	INC./DEC.	
			#	%			#	%
TOWN AND COUNTRY ONLY								
Connecticut	61,759	68,572	6,813	11.0	458	638	180	39.3
Delaware	99,206	138,846	39,640	40.0	263	919	656	249.4
Maine	629,421	661,290	31,869	5.1	554	893	339	61.2
Maryland	505,080	605,268	100,188	19.8	21,950	26,848	4,898	22.3
Massachusetts	108,669	134,538	25,869	23.8	720	759	39	5.4
New Hampshire	329,437	373,936	44,499	13.5	811	1,185	374	46.1
New Jersey	453,591	637,496	183,905	40.5	5,353	10,765	5,412	101.1
New York	1,846,519	2,116,581	270,062	14.6	29,564	35,848	6,284	21.3
Ohio	2,234,861	2,666,878	432,017	19.3	122,045	158,155	36,110	29.6
Pennsylvania	2,324,839	2,364,023	39,184	1.7	210,990	234,003	23,013	10.9
Rhode Island	none	none	none	none	none	none	none	none
Vermont	344,592	354,350	9,758	2.8	1,055	1,193	138	13.0
Virginia	1,759,693	1,833,569	73,876	4.2	21,393	24,030	2,637	12.3
West Virginia	1,358,291	1,184,898	-173,393	-12.8	6,199	7,302	1,103	17.8
	12,055,958	13,140,245	1,084,287	8.9	421,355	502,538	81,183	19.2
GRAND TOTALS FOR EACH STATE								
Connecticut	2,007,280	2,535,234	527,954	26.3	40,855	54,115	13,260	32.5
Delaware	318,085	446,292	128,207	40.3	4,177	7,770	3,593	86.0
Maine	913,774	969,265	55,491	6.1	1,977	2,580	603	30.5
Maryland	2,343,001	3,100,689	757,688	32.7	110,258	148,719	38,461	34.9
Massachusetts	4,690,514	5,148,578	458,064	9.8	31,650	37,942	6,292	19.9
New Hampshire	533,242	606,921	73,679	13.8	1,364	2,269	905	66.3
New Jersey	4,835,329	6,066,782	1,231,453	25.5	100,276	136,484	36,208	36.1
New York	14,830,192	16,782,304	1,952,112	13.2	318,558	398,741	80,183	25.2
Ohio	7,946,627	9,706,397	1,759,770	22.1	337,976	465,111	127,135	37.6
Pennsylvania	10,498,012	11,319,366	821,354	7.8	808,953	942,794	133,841	16.5
Rhode Island	791,896	859,488	67,592	8.5	6,269	7,176	907	14.5
Vermont	377,747	389,881	12,134	3.2	1,055	1,193	138	13.0
Virginia	3,318,680	3,966,949	648,269	19.5	32,706	49,315	16,609	50.8
West Virginia	2,005,552	1,860,421	-145,131	- 7.2	14,933	18,741	3,808	25.5
	55,409,931	63,758,567	8,348,636	15.0	1,811,007	2,272,950	461,943	25.5

Faithful Stewards

(Matthew 24:45)

Dr. H. Conrad Hoyer
Associate Executive Secretary
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"Who then is a faithful and wise servant...?" In the parallel passage in Luke 12, we read, "Who then is the faithful and wise steward...?" Servant or steward - the words are interchangeable. The question is the same.

Who then is the faithful and wise...? Am I? Are we? This is the question we ask at the beginning of this Conference. We ask this because we assume that our principal concern in assembling here is faithfulness. We come together, seeking wisdom in order that we may be more faithful. Faithfulness is our goal. It is the basic virtue of the servant or the steward. This is the whole point in the parable of the talents.

We emphasize faithfulness at the beginning of this consultation because we are aware of a pernicious tendency in our day to substitute more secular standards. There is efficiency, for instance; this is the businessman's watchword. He makes time and motion studies to reduce waste; he installs machines and develops personnel practices for the sake of efficiency. No doubt we could stand a little of this also in the Church. However, nowhere is it listed in the Scriptures' catalog of virtues.

Then there is success. This is the popular goal of our day. We hear it exalted on every turn. The word sounds and resounds when churches or pastors are being discussed. No doubt, success also has a place. However, the usual success symbols are all wrong. Normally we measure it by growth, by prestige, by financial security, by luxury, by peace, by harmony. Perhaps it is sufficient here to say that our Lord failed every test except that of growth. The Scriptures say that He grew in wisdom and in stature and in favor with God and man.

Effectiveness is a current concern. One of the more significant assignments which has come to me in my ministry was to address the leaders of the National Council of Churches at the first Consultation on Long Range Planning on the subject: "Criteria for Determining the Effectiveness of the Churches." The assignment assumed that churches were called to be effective. We are, if effectiveness is properly understood, and I was constrained in the address to indicate that the basic test of effectiveness was faithfulness.

Again we ask, "Who then is the faithful and wise steward?" There is danger in emphasizing faithfulness just as there is danger in preaching "grace alone." We often hide our indolence, our inefficiency, our lack of effectiveness, behind the claim that at least we are faithful and this is all that really matters. The fact is, we are called to do a job. We have dedicated ourselves to that task, recognizing that it is a divine call, and we have plunged ahead faithfully. If not much has happened, this is not our fault, for at least we have been faithful. I hate to admit how much of this kind of blind dedication we see in the Church.

We remind you that the Lord uses two words. In both parallel versions of the parable the Lord asks, "Who then is the faithful and wise servant - or steward?" We are quite sure that the words faithful and wise are not intended to be identical or interchangeable. Nor does it seem that they are parallel virtues. They are closely related. We are called to be wise in order that we may be faithful. The fault with so much of our dedication in the churches is that it is not wise dedication. If it is not wise, then it is not faithful either.

We are called upon to use our heads, and to use the knowledge and insights that we can get from every discipline. We are called to use every invention and every device: logic, community organization, group dynamics, psychology, social insights, radio, dictaphones, airplanes. These are our talents. Our fathers did not have all of these, and because they did not have these, they were not expected to do as much as we are. But these are our possessions, and we are not faithful to our calling unless we are wise in knowing of the available talents and in using them to the full.

We must be faithful and wise in the use of these talents in relation to the Lord, and in relation to His Church to Whom we are beholden as servants and as stewards. It is to that end that we assemble here for this consultation on the churches in relation to the rural nonfarm population.

Members of the Body of Christ

(I Cor. 12:27)

Dr. H. Conrad Hoyer

One of the most encouraging signs on the ecclesiastical horizon today is the restless questioning on the part of Protestant churchmen about the Church and its nature, and particularly about what the Church is called to do in this generation. The National Council of Churches gives major attention to this during the next triennium in its concern for comprehensive long-range planning. In this concern the focus of attention only a year ago centered on the great needs of the world. Today, the center of attention in comprehensive long-range planning is on the Church and what it is called to do.

Just a few months ago, an "exploration of mission" was planned by the Department of the Urban Church of the National Council. The Buffalo region in New York was selected as the metropolitan region in which the exploration should center. The nature of the exploration was still unclear. Then it was proposed that the "exploration of mission" should concern itself with seeking answers to the question, "What is God calling His Church and His churches to do in the Buffalo region at this time?" With this question, the Buffalo leaders and the Urban Department were quite satisfied.

Admittedly we will have problems to keep focusing on that question for a three-year exploration, but we are convinced that it can be done and that it will be done.

The Strategy and Policy Committee of the Division of Home Missions is planning a two-day meeting, centering attention on the nature of the mission of the Church in our generation, and the Division of Home Missions Assembly program for this coming year concerns itself with "The Church: Its Mission in Today's Culture."

We give these illustrations from the ecumenical circle to emphasize our encouraging affirmation. This is the kind of question Protestant churchmen are also asking in their denominational circles and with respect to local arrangements as well.

We are encouraged because we believe that this is a basic inquiry. We really cannot get anywhere or understand our responsibility in any kind of situation unless we find an answer to it. We ask, as well, "What is the Church?" Our text for this morning describes it in an intimate analogy as "the Body of Christ." In other sections of Scripture, it is called the "ecclesia" - the ones called out. Scriptures also describe the Church as "where two or three are gathered together in my name." The historic creeds of Christendom further describe the Church as One, Holy, Catholic, and Apostolic. This is the kind of Church with which we are concerned and about whose mission we are involved also at this consultation.

What is this Church called to do? It is called to witness. "Ye shall be my witnesses in Jerusalem, in Judea and Samaria, and unto the uttermost parts of the earth." This is the everstanding mandate.

And the purpose of witnessing is to make disciples. This is the affirmation in the great commission to which Christians have responded, in all ages. This Church is called to gather these disciples into a fellowship, and to nurture them in that fellowship so that they become, in fact, members of the Body of Christ together with all other members. Then as members of this Body of Christ, the Church goes out to serve man in Christ's name and as His witness.

The specifics of time and place and manner of witnessing and making disciples and gathering and nurturing and serving are many and varied from age to age. It is about this with which we are concerned and to which we addressed our attention yesterday and again today. In this complex situation it is important that we realize who and what we are in this assembly and what we are called to do.

After the Conference, What?

Isaiah 40:28-31; Amos 3:7-8; James 1:5-8 & 22-25

Gerald C. Daniels
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Dr. Copp concluded his paper on The Stable and Declining Community with these words, "In terms of the motivation of the Church and the people's definition of what the Church is, it is an open question as to whether or not the Church will successfully meet the challenge." "An open question" it is indeed. The answer ultimately depends upon God, but God in turn places the responsibility upon responsible people.

Those of us gathered here are surely to become the responsible people upon whom God is placing a great task. When one actually realizes how much "possibility" God places upon him, he cannot but remember that he stands on holy ground. He is responsible to God--the Holy One. We stand before Him in humility and with penitence; yet also with thanksgiving, remembering that God does not place greater burdens than we can bear, but also provides the way out whether it be temptation or task. If God speaks to us, then we need fear nothing except unfaithfulness.

Imagine Amos who, through the great needs of the people of his day and through the quiet meditation before God, heard the Lord speak and so had to prophesy. What else could he do, he asks.

Through the needs of people of our day--needs that we have heard about and discussed so far--do you not feel that the lion is roaring, that the Lord is speaking? If we couple this conviction with meditation and prayer, will we not more distinctly hear God speak and be moved to action? Surely the Lord is concerned--of this we may be certain. Surely He will reveal His secrets to His servants, the prophets, so that His will in the matter will be done.

We are returning to the subject of faithfulness. Being faithful to God, what do I do when this conference is over? What is my responsibility after hearing all this information?

You have heard of the most wasted hour of the week. A popular magazine described it as the church school hour. Too many of our Lutheran people might now identify it with the worship hour--since the advent of the new Service Book and Hymnal.

Kierkegaard suggests that it may be the hour immediately following the worship hour. In commenting upon James 1:23 and 24, concerning the man who sees his face in the mirror and turns away and immediately forgets what he is like, he suggests that if people do not immediately after they leave the Service put the Word into action, they have wasted the glorious opportunity. The devil deceives us into thinking we can "do it tomorrow," but by tomorrow we have forgotten entirely about it.

The story Kierkegaard uses to drive this lesson home is vivid. It is the case of the two gamblers. One gambler says, "I shall never gamble another time--after tonight." The other says, "I may gamble the rest of my life--but not tonight."

If you are a betting man, place your bet on the second man to overcome gambling before the first man. The first man feeds the immediate craving by satisfying it--tonight. The second man tricks the craving by promising it something in the future but immediately does what is right. After all, craving is strong only for the moment, then it loses its craving.

What waste of time to have been at this conference if we go home with enlightenment only, but never put it to work. Let us rather go home and immediately remember to do what needs to be done. Someone has said that nothing truly is learned until it leads to new action.

What we do immediately after this conference is important. What then should we do? Since God gives us no specific pattern for action, the problem is complicated for us. We must each walk by faith. To walk by law or pattern is easy, and we like this easiness. But we must go out in faith as did Abraham not even knowing where we are going, but confident that God will show the way.

Each of us has a different situation so each must act responsibly before God. Pastors, what have you learned here that will change your ministries immediately when you get home? Those of you who are responsible for programming for the Town and Country Churches in your Synod or church, what will you do after leaving? You specialists and resource people (who know your responsibility possibly better than the rest of us), will you help in your respective professions and in your respective churches? The action and work is yet to be done. Will we be faithful in carrying on from there?

God has spoken and continues to speak. It is now for us to settle down in worship, in meditation and in prayer to hear exactly what God is saying to us. Then we can go on to be not hearers only of the Word but doers also.

Often in the past we have been guilty of being doers only and not knowing what we were doing because we had not listened for the Lord to speak. We have been guilty of saying, "Listen, Lord, for Thy servant speaketh," rather than, "Speak, Lord, for Thy servant heareth." Maybe a better description would be that we are saying, "Watch, Lord, for Thy servant doeth. I'm as busy as I can be--for You." To this activity can you not hear God say, "Busy about what? You are anxious and concerned about many things, but one thing is most needful: sit at my feet--worship, listen, hear and THEN do that which is my will."

We would suggest two things that are next in order after the conference. Number one is to PRAY. Pray much! Number two is the continuation of number one. It is LISTEN. Wait upon God. Receive direction from Him. Try to do fewer things but do all things better. Do less aimless beating the air. Be more specific. The person who confesses his sins in general doesn't really confess his sins. The person who prays for everyone doesn't really pray for anyone. And, likewise, he who does everything doesn't do anything well. Wait upon God to learn His will and then do it. It is only out of closest fellowship and communion with God that we can be His prophets.

Maybe we need even to read less Scripture, but to let God speak to us. Study carefully the Scripture and apply, not to everyone else, but to yourself. Again I would turn to an illustration from Kierkegaard to illustrate what we do too often with the Scripture. Imagine a king sending out a royal proclamation and everyone in the village gathering about the bulletin board to read and study it. The people have notebooks and take all kinds of notes about the proclamation. Some study and describe the paper on which the order is written. Some notice the lettering, some the words and grammar. Others argue about the meaning of passages and phrases. No one, however, reads it for the purpose of obeying it, yet it was given for everyone to obey. Is not this what we too often do with God's word?

A Persian philosopher engaged a missionary to read the Bible to him every day. The first day after the missionary had read from James concerning the tongue being a little member which no man could tame, the philosopher said, "That will be enough." He did not return the next day, nor the next, nor for a month. Then one day he returned. The missionary began by saying, "I thought you wanted me to read every day." The philosopher answered, "It took me this long to get that much." Listen to God and obey God in this way.

If all you have received from this conference is the conviction that God is concerned and speaking in and to this situation, you have taken the first step. You are started. This conference is intended to be a starter. Go home, pray, listen, and then go to work--wisely and faithfully.

Amen.

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